

History and Problems of Moslem Education in Bengal.


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सत्यमेव जयते

FOREWORD.

I HAVE passed the best seven years of my life as a student amidst students ; and now, when I look behind, affords me materials for much anxious thoughts. During these seven years, I have been singularly fortunate in being directly or indirectly associated with almost every phase and movement of Mahomedan student life in Calcutta ; thus I had ample opportunities to make a close study of the problem.

The present is a period of transition in the history of Mahomedan education in Bengal and the future will entirely take its shape from the course of action in the present. With my little fund of experience to start with, which has supplied me with the necessary impetus, I have ventured to lay before the public a short history of Mahomedan education in Bengal with some of my thoughts on the problem of University education among the Mussalmans of Bengal, in the high hopes that it may serve some useful purpose in bringing about a correct solution of the problem in the near future.

It was my original intention to make a full survey of the whole problem of Mahomedan education in all its aspects. But the rapidity with which new situation are arising has made me to decide otherwise, and I make no apology in now coming before the public with this little

pamphlet. If time and circumstances permit, my intention is to deal with the subject in a more elaborate manner with such modifications that maturer experience and further observation may necessitate.

The subject was originally in the form of a paper read before the Moslem Institute, Calcutta, under the presidency of the Hon'ble Mr. W. W. Hornell, M.A., Director of Public Instruction, Bengal on the 11th December, 1914. Since then, Government has come forward with further improvements towards the cause of Mahomedan education. A mess has been started in Bowbazar Street for the accommodation of college students. Declaration has been published for the acquisition of land near the College Square, Calcutta. The Madrassah Hostel extension work has practically been finished.

The Committee appointed by the Government of Bengal to consider certain questions connected with Mahomedan education has submitted its reports and its report has also since then been published in the official gazette. Still further improvements would and could and could have been done; but the war has deferred the realisation of many longed-for schemes. How long they will be deferred is not known to anybody.

KRISHNAGAR BAR, }
November, 1917. }

M. AZIZUL HUQUE.



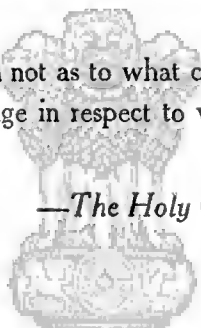
PART I.

History of Moslem Education
in Bengal.

सत्यमेव जयते

“Verily God changeth not as to what concerns any people until they change in respect to what depends upon themselves.”

—*The Holy Quoran*, XIII, 12.



सत्यमेव जयते

History of Moslem Education in Bengal.

CHAPTER I.

“ACQUIRE knowledge, because he who ^{Introductory.} acquires it in the way of the Lord, performs an act of piety ; who speaks of it, praises God ; who seeks instruction in it, bestows alms ; and who imparts it to its fitting objects, performs an act of devotion to God”. “To the student who goes forth in quest of knowledge, God will allot a high place in the mansion of bliss ; every step he takes is blessed and every lesson he receives has its reward”. “To listen to the instructions of science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs—more meritorious than standing up in prayers for a thousand night”.

These were the teachings of a man whose voice called forth a people, plunged in ignorance and barbarism for centuries, to go to the world,

to elevate and civilise humanity, to raise up the banner of life and light in the dark days of intellectual sterility. Animated by such spirit from the numerous schools and academies of Granada, Bagdad and Damascus, the Mussalmans once taught the world the gentle lessons of philosophy and the practical teachings of stern science. Imagination now falters to conceive of those glorious days when the Moslems came to hold up light to humanity, to unearth the hidden wisdom of ancient Hellas, Rome and the Indies and to stand at the cradle of modern science and modern thought.

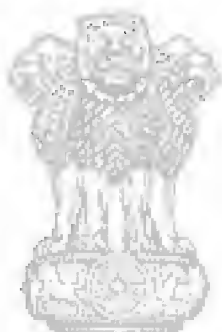
To think of those palmy days of Islam and the present fallen condition of the Mussalmans in India : Arts and letters are almost dead ; science and philosophy have taken shelter in other lands ; faith has lost her grip ; even the spirit of Islam in which the Moslem lived and died is fast waning in our midst. Nowhere has this fall been so complete as in this Presidency. We are hopelessly fallen and have managed to forget our glorious history and the lofty ideals of Islam. Our ideal has no longer the same charm for us. Our history does no longer animate us to the same spirit of world activity. If ever a

people stood in need of human sympathies and co-operation, of Government aid and patronage, it is we, the Mussalmans of Bengal. Poor in education, lost in power, shut out from all legitimate and noble vocations of life by force of circumstances and stress of competition and lastly reduced to the lowest stage of penury, we find ourselves hopelessly lost in the battle of life.

And all this is due to our want of proper training and education. It is education and education alone that can bring us back joy, hope and prosperity in our midst. In the memorable words of His Gracious Majesty the King Emperor, it will, by the spread of knowledge, brighten the homes of His Majesty's Mussalman subjects, sweeten their labour with all that follows in its train—a higher level of thought, of comfort and of health.

Very unfortunately for the Mussalmans in Bengal, the field of education is full of many complicated problems and for their proper understanding it will be necessary to trace the growth and history of Moslem education in Bengal. Let us, therefore, look into the past to catch a glimpse of the distant orb whence

bundle of rays parted to meet in the focus of the moving present. All enquiry into antiquities is to look into the ante-chamber to analyse the light that illumines the hall.



सत्यमेव जयते

CHAPTER II.

THE fate of the Mussalmans in the battle of Plassey decided the fortune of the British in India and the chapter of Muslim rule was finally closed with the grant of the Dewani in 1764. Shortly after the passing of the Empire into the hands of the East India Company, Warren Hastings was chosen as the head of the settlement in Bengal. It was in September, 1780, during his administration that a considerable number of "Mussalmans of credit and learning" approached the Governor General in a body with a representation praying that he would use his influence "with a stranger of the name of Mujeeduddin who was then lately arrived at the Presidency to persuade him to remain there for the instruction of young students in the Mahomedan Law and in such other sciences as are taught in Mahomedan schools for which he was represented to be uncommonly qualified".

Plassey and its sequel.

Mussalman representation to Warren Hastings.

At their request Hastings founded the Calcutta Madrassah in October, 1780, at his

The
Calcutta
Madrassah.

own expense. This was the first educational institution for the instruction of Moslem boys started under British patronage and for a period of about a century, the progress of Moslem education in this Presidency is bound up with the history of this institution.

The cause
of its
establish-
ment.

Mussalmans had just lost their Empire after governing the land for a period of more than ten centuries. Bereft of all powers, Moslems who but yesterday wielded paramount and supreme authority in the land were faced with a number of problems primarily economic. The chances around were mostly against them. On the other hand the British were new-comers to the soil. The prevalent notion of justice still followed the canons of Moslem Jurisprudence. To restore, therefore, the chances in favour of the late rulers and for purposes of sound and efficient administration of justice, Warren Hastings established the Calcutta Madrassah with the idea of promoting "the study of Arabic and Persian languages and of the Mahomedan law with a view more specially to the production of well qualified officers for the court of justice".

Persian and Arabic were still the languages of official and court life. The course of instruc-

tion adopted in the newly established Madrassah was the Nizamiah course, based on the imitation of the curriculum taught in the Nizamiah college, Bagdad. Maulvi Mujeeduddin, as referred to before, for his repute and erudition, was appointed the preceptor of the Madrassah on a monthly salary of Rs. 300/-, while forty scholars were granted stipends ranging from Rs. 7/- to Rs. 5/-. The school was located in a hired building and the total monthly expense was paid out of the private fund of Hastings which was Rs. 625/- per mensem.

Establishment and course of instruction.

Hastings managed the institution from his personal fund and "provided a building for it at his own expenses amounting to Rs. 57,745/-, but which was afterwards charged to the company". "Till April 1782, Hastings himself managed the institution, when at his request and under the sanction of the Board of Directors, the Government took over the charge of the institution and the expenses incurred by Hastings were paid back to him by the Company. The Bengal Government, also at the request of Mr. Hastings, ordered the appropriation of the rents of the lands of the estimated value of Rs. 29,000/- per annum for the management

The Madrassah to the charge of the East India Company.

The
Madrassah
mehals.

of the institution. In 1785, the lands were regularly assigned by a summon of Towleat or guardianship to be held during the pleasure of the Government to Mohammed Mujeeduddin in whom was vested'' the immediate management of all the affairs of the Madrassah and the administration of its revenue. He was directed to deliver into the Committee of Revenue monthly statements of the number of students actually maintained on the establishment with their names and salaries. A member of the Committee of Revenue was authorized and enjoined once in every three months or oftener to visit the Madrassah, in order to see that the building was kept in proper repair, and that in all other respects the efficiency of the institution was maintained. The Naib Nazim or principal officer of the native court of law was also instructed that whenever vacancies should arise in the Foujdary Courts, they should be filled from the students of the Madrassah, upon the production of certificates from the Superior that individuals nominated by him were duly qualified for their respective appointments.

The collection of the mehals was accordingly vested in the hands of Maulvi Mujeedoodden,

but he had no ability in the management and supervision of zemindary affairs. About the year 1788, it was thought necessary to appoint another officer to look after the zemindary work connected with the Madrassah and an Amin was appointed for the purpose. Unfortunately however he was vested with considerable power over internal discipline, and management of the institution. In the whole history of world administration, the principle of dual control has never been successful and this was the very system inaugurated in the affairs of the Madrassah. As was but natural it proved a failure. The management of the estate reverted back to the Board of Revenue and through the Board, to the Collector of the 24 Parganas. About this time in 1795, Raja Iswar Chander Roy, Zemindar of Nadia, set up a claim to the proprietary rights of the Madrassah mehals. As it was considered good, the mehals were surrendered to the Rajah at an annual rental of Rs. 24,870/-. The jama of the mehal was henceforth "carried to the credit of the public rental in common with the revenue of the 24 Parganas while the disbursement of the institution" was charged "with the pensions and

The Amin.

The Mehals and the Nadia Raj's claim.

The Madrassah as a Government charge.

the Charitable allowances as a Government charge". No question was at this time raised as to the fund for the maintenance of the institution or the liability of Government arising out of the surrender of the Madrassah Mehal.

Enquiries
into the
condition
of the
Madrassah.

In 1788 and 1791, enquiries were instituted into the affairs of the Calcutta Madrassah which disclosed a most lamentable state of affairs in the management and discipline of the institution. Students enjoyed their stipends on nominal enrolment of their names and some students once even went to the length of committing a daring burglary in Calcutta. Some reforms were, however, introduced in the management and working of the college and the control of the institution was placed in the hands of a committee to superintend the affairs of the college. The principal subjects for study were decided to be Theology, Law, Astronomy, Geometry, Arithmetic, Logic, Rhetoric, Grammar and Oratory. Among the rules laid down by the committee were that no student was to be allowed to remain on the establishment for a longer time than seven years and that the Khateeb or reader of the Qoran and a Mowazzin or *crier* shall regularly attend at the Madrassah

The
Madrassah
Committee
of
manage-
ment.

that the students may daily perform such acts of religious worship as are prescribed by the rules of the Mahomedan faith.

The affairs of the Calcutta Madrassah continuously engaged the attention of the Government. The Madrassah Committee felt the need of European superintendence and recommended the appointment of a European Secretary for the supervision and management of the institution. A question now arose as to how to meet the expenses of the increased establishment. The income of the Madrassah mehals, long before surrendered to the Rajah of Nuddea and the liability of the Government came at once to be matters in issue. The Committee of Madrassah claimed on behalf of the institution the full amount of the rental of the Madrassah mehals when granted, or Rs. 29,000/- per annum. To that amount (or even Rs. 30,000/-) said the Committee, Mr. Shore considered the Government chargeable for the expenses of the Madrassah, 'whether as he expressed himself', the farmer (of the benefice lands) made good his payment or not. The orders of the Governor General on this claim were as follows :—that

The liability of Government in the matter of expenses for the Madrassah establishment.

Decision.

“the expenses of the institution having fallen below the funds appropriated for its support, consequently on a strict balancing of account between the institution and the Government, a considerable sum would be found due to the institution. His Lordship does not however think it necessary to go into a minute examination of the details; but is pleased to resolve that revenue of the Madrassah shall for the future be taken at Sicca Rs. 30,000/- per annum, (company's Rs. 31,875/-).”

The Government was thus shown to be bound by its original intention and the Governor General being satisfied of the justice of the demand decided that a sum of Rs. 30,000/- per annum to be paid out of the treasury was to be the future support of the institution. The Government appointed a European Secretary on a salary of Rs. 300/- per mensem, Captain Irving of the 4th Native Infantry being the first incumbent. Certain reforms in the teaching system were also suggested by the Committee and approved by the Governor General. One of the rules was that no person was to “continue in the Madrassah beyond the age of 28 years”.

Captain
Irving of
the 4th
Native
Infantry—
the 1st
European
Secretary.

In accordance with these rules, the system of Reforms. public examination was for the first time introduced on the 15th of August 1821, in the teeth of bitter opposition by pupils and preceptors.



CHAPTER III.

PUBLIC Instructions for Mussalmans in Bengal thus began with the establishment of an institution which followed the traditional course and system of Islamic education. The outlook and other surrounding circumstances of the time could not have indicated any other course. Time has wrought almost a Kaleidoscopic change in the system which has now of course outgrown its age ; but the system for years produced accomplished scholars, able officers and competent administrators. Any way, the Calcutta Madrassah began to supply the need of higher education among the Mussalmans of Bengal. The other indigenous, mostly primary institutions, attached to almost every respectable or wealthy Mahomedan family, which had existed even from the early period of Moslem rule in India had not yet been extinct. These institutions supplied the local educational needs while the Calcutta Madrassah became the seat of higher and ambitious training in Bengal.

Such was the state of Moslem education when the country was witnessing epoch-making

changes in the evolution of the educational policy of the State. Lord Minto in 1811 wrote a minute on the subject of education in India, in which after lamenting the decay of oriental learning in India, due to want of state patronage, he suggested a scheme for the promotion of Hindu and Mahomedan learning. "Mahomedan colleges might be beneficially established at Bhaugulpore, Jounpore (where Arabic and Persian literature formerly flourished) and at some place in the ceded and conquered provinces"; "it might be advisable to reform the Madrassah or Mahomedan collegiate institution at Calcutta on the principle with respect to Hindu college". Such were the outlines of the plan of Lord Minto.

Public instruction was so long regarded as a mere moral duty of the state, needed more on political considerations, for purposes of the better Government of the Indian people, rather than as a necessary duty of a well-organised Government—not yet certainly a part of the settled policy of the state. The first Legislative enactment recognising the policy of education in India is found in a provision of Act 53, George III Ch. 153 of 1813 which laid down that the

surplus of the company's revenue, in no year to be a sum of not less than one lac of rupees, is to be spent for the spread of Native education. But the Court of Directors in their despatch of the 3rd June, 1814, instructing as to the ways of spending the amount, entirely ignored the interest of the Mahomedan community and of their learning and sciences contained in Arabic and Persian works and confined their instructions to the promotion of Sanskrit learning among the Hindus.

In spite of the despatch of 1814 and the statute of 1813, the Government of India was not and could not have been very attentive to the cause of education; the Government was engaged in the Nepal war and occupied itself with the task of pacifying and tranquilising Central India—measures which necessarily involved a large financial outlay. The age is however noted for remarkable unorganised efforts mainly by the Hindus to educate the natives in western learning; the attitude of the Mussalmans to western learning was more or less hostile.

In the year 1823 the Government came to realise the educational needs of the people and

a Committee of Public Instruction was appointed for the purpose of asserting the state of education in the territories under the Bengal Presidency and of the public institutions, designed for its promotion and of considering and from time to time submitting to Government the suggestion of such measures as it might appear expedient to adopt, with a view to the better instruction of the people, to the introduction among them of useful knowledge and to the improvement of their moral character. The Committee contemplated to spend the lac of rupees in promoting Sanskrit learning. A vigorous protest was, however, made, but in vain, by the enlightened Hindus, through Raja Ram Mohun Roy, against the expenditure of money on Sanskrit learning instead of on English education.

The Court of Directors sent in the meantime another despatch, the despatch of 29th September, 1830, in which, however, they gave decided preference to the promotion of English learning. Natives are to be gradually qualified for situations of higher importance and trust. English is to be gradually introduced as the language of public business in all official departments. Justice is to be administered in the

The
Committee
of Public
Instruction.

The
despatch of
1830.

language of the people. The despatch marks the beginning of the close of the chapter of Persian and Arabic supremacy in India. For Moslems it was a death blow to their indigenous system of culture and training.

During these years, important changes were inaugurated in the affairs of the Calcutta Madrassah. The old site was found unhealthy and unsuitable. At a cost of Rs. 140,537/-, the present site of the college was secured and a new building was erected over it. The foundation stone of the new structure was laid on the 15th July, 1824 and the establishment was moved into the present premises in August, 1827. Under the directions from the Governor General, the Madrassah Committee established an English class in the year 1826. Efforts were made to popularize it among the Muslim students but it was a complete failure. Between the years 1826 to 1851, during which it was kept up, the English department produced only two junior scholars, Abdul Lateef and Waheedoon Nubee at a total cost of Rs. 103,794/-.

Improve-
ments
in the
Madrassah.

An
English
class in the
Madrassah.

CHAPTER IV.

THE question of English education was at this time pressed earnestly on the attention of the Government. The times were full of serious controversies between the Orientalists and the Anglicists, closed with the famous minute of Lord Macaulay in 1835, who threw his whole weight on the side of the Anglicists. Lord William Bentinck forthwith came with his Resolution of 1835 and set the question at rest once and for ever. English education was to be the only policy of the state. Oriental Professorships were to be abolished and "all funds appropriated for the purpose of education be employed on English education". Legislation completed the task begun by Minutes and Resolutions and Act XXIX of 1837 was passed, by which Persian was finally abolished as the language of Judicial and Revenue proceedings. Subsequently, however, by Lord Auckland's Minute of the 24th November, 1839, supported by the Despatch of the 20th June, 1841, some place was also allotted to Oriental education and learning.

Anglicists vs.
Orientalists.
—the
decision.

This period was remarkable for the steady efforts to spread English education among all sections of the people ; but the Mussalmans paid no heed to the changing needs of the time. They bitterly opposed the policy of the state laid down in the Resolution of 1835, and there was a petition from the Mussalmans of Calcutta signed by 8000 people opposing the Government resolution.

Judged in this remote age, the attitude of Mussalmans may not appear to have been wise and far-sighted. But Mussalmans could not even then fully reconcile themselves to the new surroundings. After all, it was only the Government by a Company whatever might be the many ingenious devices of Parliamentary and other control. On the other hand, it would have meant for them tame submission to a new and foreign system of education and training in place of their own, once renowned for its high culture and literary and scientific attainments. Moslems would have been more than human, if not less, if they had done so.

To revert to the story of the Calcutta Madrassah, the Madrassah Committee was abolished in 1842 and up till 1850 no change

Madrassah
Committee
abolished.

of any note was introduced. The state of discipline was already most unsatisfactory. It ^{State of discipline.} appeared that one of the Arabic Professors and the English Librarian practised as Hakim in the city of Calcutta and was scarcely ever present in the Madrassah. The fact was accidentally discovered after it had probably existed for years. The monthly returns of attendance and of studies of the Arabic Department were quite unworthy of trust. The system of instruction had not at all improved since the days of Warren Hastings. The death of Maulvi Hafiz Ahmud Kubeer, the late Assistant Secretary and Khuteeb of the Calcutta Madrassah, and the resignation of Col. Riley, Secretary of the institution, afforded a favourable opportunity for the remodelling of the instructive establishment of the college and for placing it upon the footing required by the advanced state of education in Bengal. In March, 1850, the Council of education approached the Government with a communication proposing the appointment of "an ^{Recommendations of the Council of Education.} European Principal with duties and responsibilities similar to those of the principals of other colleges under the Council, with the exception of teaching a class." He should also be Ex-

Ex-Officio
visitors.

officio visitor and Director of the Hughly College. The Council further recommended the abolition of the offices of Khuteeb and Muezzin as being inconsistent with the principle adopted by the Government in all other institutions of having no connection with the religion of either pupils or professors. The head preceptor of the college so long enjoyed the title of principal which was from this year substituted to that of the Head Maulvi.

Dr.
Sprenger.

All the suggestions of the Council were acceded to and Dr. Aloys Sprenger was appointed to the office of the Principal of the Calcutta and visitor and Director of the Hughly Madrassahs. He incurred the displeasure of the students in introducing certain reforms. A

Disturbance
at the
Madrassah.

disturbance took place, he was pelted by bricks and rotten mangoes and the Police were called in to expell the mutinous boys. A committee of enquiry was appointed which entered at length into the question of the late disturbance and went further into the problem of reform and reorganization of the Calcutta institution. On

The Anglo-
Persian
Department.

the recommendation of the Council, the Anglo-Persian Department was established in 1851 for the study of English as far as the Junior Scholar-

ship Standard. A branch school was also established in Collinga for the instruction of the children of the lower classes in the subjects proposed to be taught in the Anglo-Persian Department of the Calcutta Madrassah. It may be mentioned here that only students of respectable connections were then admitted into the Anglo-Persian Department.



सत्यमेव जयते

CHAPTER V.

Despatch
of 1854.

EPOCH-MAKING changes were at this time going around. The Court of Directors sent its famous despatch of 1854 which laid down the real foundation of the whole fabric of English education in India. Education was hence-forward recognised as one of the duties of the British in India, as the means of conferring upon the natives of the country those vast moral and material blessings which flow from the general diffusion of useful knowledge. Since then, it has been the constant aim and endeavour of the State to extend the benefits of English education throughout the entire extent of the land, to spread them through the rural population, almost an unknown factor in the system hitherto followed.

Act II of
1857.

University education in India began with the policy of the "open door", without any distinction of caste or creed. Act 11 of 1857 which established and incorporated the University of Calcutta was enacted for the purpose of spreading a liberal course of education among *all sections* of "Her Majesty's subjects". But

prior to this, Persian was abolished as the court language. There was neither any provision for the teaching of Persian or Arabic under the new University system; the teaching and the inspecting staff specially in the subordinate branches was mostly manned by the Hindus and above all a thorough and complete system of European knowledge and learning foreign to the Moslems was for the first time introduced into the land. Holding paramount power in India for several centuries, the Mahomedans even in the fifties and the sixties of the last century could not bring themselves up to modify their feelings towards the new situation and surroundings. They had to adopt a new language, and a literature still foreign to them, in lieu of their own—rich with lores of wisdom, capable of affording a high degree of intellectual training and polish. The introduction of English was by some regarded as a step towards conversion to Christianity. For such and perhaps for other reasons, the Mahomedans, fresh with the memory of the past, could not reconcile themselves to the new system of liberal education.

Under the
new system.

In the course of social evolution, progression or retrogression proceeds with an accelerated

Where
backward-
ness
begins.

speed. Social units do not know of any stagnant condition and in the march of history, a society must choose either one or the other path. But once it begins to move along a particular path, it soon becomes very difficult, if not almost impossible, to change its track. Such was the case with the Mussalmans. Once plunged in apathy, they continued to be steeped in ignorance. The native system of education and development was fast disintegrating. While the Indian administrative system was gradually but more and more liberalised to meet and satisfy the growing aspirations of the educated and the advanced section of the Indian people, the Mussalmans, poor in education, backward in general advancement and culture, found themselves hopelessly lost in the battle of life. The followers of the Prophet which once moved and revolutionized human thoughts and activities came to be a dead mass of humanity.

The Calcutta Madrassah with its Anglo-Persian Department had been the only institutions where an appreciable number of Moslem boys was drawn together for their training and education. But the Madrassah system was no longer suitable to the changed sur-

roundings. Had the Madrassah in all its branches been incorporated with the University system, with such modification as might have been needed for the purpose, the Mussalmans would not perhaps have been so backward as they are to-day. But the Madrassah was allowed to stand in its old garb even in strange scenes and the failure of the Madrassah system of education was recognised again and again. The employment of Mahomedan law officers in Judicial Department was no longer an administrative necessity; but the Government did not venture to abolish the Madrassah on "political, educational and financial grounds". How to reform the system was, therefore, the burning question of the day. The subject was a matter for prolonged correspondence and discussion among the Principal, the Director and the Lieutenant Governor. In 1858 His Honour the Lieutenant Governor wrote a very strong minute against the whole system as being suicidal to the interest of the British in India. "It is in fact a nursery of disaffection". The Lieutenant Governor proposed the abolition of the Madrassah and the substitution of professorship of Arabic in immediate connection with the

Failure of
the
Madrassah
system.

Lieutenant
Governor's
Minute of
of 1858.

Calcutta University or the Presidency College. The Government of India, however, differed from the views of the Lieutenant Governor. Mr. W. Grey, Secretary to the Government of Bengal in his letter No. 1219, dated 2nd July, 1860, lays down the views of the Government of India in the following terms :—

Government
of India's
decision.

“I am desired to state that the Governor General in Council having carefully considered the case, does not think that the arguments advanced by the late Lieutenant Governor for the abolition of the Calcutta Madrassah are tenable on grounds of sound policy; neither he is at all able to concur to His Honour's estimate of the value of the institution”. “His Excellency in Council can not assent to the correctness of the statements that the Madrassah has exercised a bad influence over the minds of the Mahomedans of the whole of the Lower provinces, that it is producing extensive political evil, that it is in fact a nursery of disaffection”. “Not only did the Mahomedans, educated

at that institution, show any hostility to the Government during the period of the mutinies but some of them were better affected towards it than any other members of the Mahomedan Community''.

But the Government of India desired to make the teachings at the Madrassah more practical than before. The Right Hon'ble Sir Charles Wood, Secretary of State for India, writing to His Excellency the Right Hon'ble the Governor General in letter No. 7, dated the 28th February, 1861, agreed with the views of the Government of India. The Principal was given additional powers and some reforms were ordered to be carried out. The matter was still the subject of enormous correspondence in these years.

Controversy over the Madrassah reforms.

On a representation being made by the Mahomedan Community, the Anglo-Persian Department of the Calcutta Madrassah was raised to the status of a college. But no more than 6 under-graduate students were found to join the new college in 1867—68; next year the number was 4 and the year after it was only 3, all of whom left within the session. The

To the status of a college.

affairs of the Madrassah at this time necessitated the residence of an English Professor within the college compound and the first English resident professor had to be smuggled into it by night, lest the college stands in rebellion against the coming of an Englishman within the sanctified precincts of the Madrassah.

Smuggling
of the first
European
residential
Professor.

The
Controversy.

During these years, the Madrassah system found several parties amongst the authorities at variance with one another. Principal Lees supported by the Government of India and the Secretary of State wanted the maintenance of the Madrassah but in a modified form; the Director of Public Instruction supported by the Bengal Government wanted its abolition. The Principal complained of the want of sympathy and co-operation on the part of the Director and the Bengal Government, while orders of the Director were practically disregarded by the Principal who had his own views in the matter. During the year, 1868-69, Principal Lees was away in Europe and series of correspondence appeared in the "Friend of India" calling the attention of the Government to the state of affairs in the Calcutta Madrassah.

And the
deadlock.

"As continued dissatisfaction expressed by

intelligent Mahomedan gentlemen at the Presidency as regards the Calcutta Madrassah" had reached the Bengal Government from various sources, the Lieutenant Governor appointed a committee in July, 1869, composed of Mr. C. H. Campbell, Commissioner of the Presidency Division, Mr. T. Sutcliffe, Principal of the Presidency College and Nawab Abdul Latif Khan Bahadur, C.I.E., then a Deputy Magistrate, to enquire into the condition and management of the institution. For four months the committee made an extensive investigation and submitted an elaborate report in December, 1869. Principal Lees was called all the way from Europe to aid the Government to get at the real truth and he wrote a long and strong protest against the findings of the committee but this protest was not heeded.

The Government of Bengal in taking steps to give effect to some of the recommendations of the Committee proposed to abolish the post of the principalship of the Calcutta Madrassah and to reorganise the institution thoroughly with the aid of a Committee as recommended by the above Committee. A committee consisting of the following gentlemen was appointed for the

The
Committee
of Enquiry.

Another
Committee.

purpose and the Director was requested to carry out such reforms and changes in the Madrassah as may be desired by the Committee, *viz.* :—

The Hon'ble Mr. Justice Norman, President, Mr. C. H. Campbell, Mr. T. Sutcliffe, Mr. H. L. Harrison, Captain H. S. Jarret, Prince Md. Ruhemoddin, Kazi Abdul Bari, Maulvi Abdul Latif, Khan Bahadur, Munshi Ameer Ali, Maulvi Abbas Ali Khan.

Sir George
Campbell's
Minute.

Sir George Campbell, the Lieutenant Governor in his Minute, dated the 13th April, 1871, to the members of the Committee called attention to questions of the management of the Calcutta and the Hughly institutions and some other problems affecting Mahomedan education in the Presidency. What will be the relative position of the Calcutta and the Hughly institutions? Is there to be a general college for Mahomedans, if so where? Is it necessary to keep up the principalship of the Calcutta Madrassah? What arrangements should be made for the reception of boarders and how encouragement in the shape of scholarships may best be afforded to elementary institutions in the rural parts of Bengal? These are some of the

questions which the Committee was called upon to investigate and answer.

The committee held eleven meetings and submitted an elaborate report on the 16th June, 1871. The recommendations cover the head-ings of, so far as the Arabic Department is concerned, its future designation, conditions of admission, hours of study, extent of English study, instruction in Arabic grammar in the lower classes, constitution, instruction for Shiahhs, instruction in Bengali for the lower classes, holidays, examinations, scholarships, admission of ex-students of the Anglo-Arabic Department filling up vacancies, purchase of books for poor pupils, English teachers in the Arabic Department; so far as the Anglo-Persian Department is concerned, its standard of instruction, instruction in Bengali, scholarship, certificate of respectability, quarters for the pupils of the Anglo-Persian Department, fees, changes in the establishment. Some general recommendations were also made in this connection. It is important to note that the Committee recommended a course of instruction in English for the Arabic Department to be laid down by the Director and as far as possible in unison with the

University Entrance Examination and also the abolition of the office of the principal. The Director could not adopt the recommendations as a complete, and satisfactory solution of the problem; still he was willing to give effect to the detailed scheme for carrying out the changes with some reservations. The Government of Bengal approved of the measures proposed to be adopted and decided the abolition of the post of the principal of the Madrassah.



CHAPTER VI.

MEANWHILE circumstances of epoch-making importance occurred which at once brought to the forefront the question of Mahomedan education in Bengal. The striking backwardness and ignorance of the Moslems specially in contrast with the Hindus were gradually recognised as a menacing factor in Indian politics. It attracted the attention of the Government of Lord Mayo and the question of Moslem education in Bengal was again brought to the forefront. On the 7th August, 1871, the Government of India issued its Resolution No. 300 upon the condition of Mahomedan population throughout India as regards education, in which after regretting that so large and important a class should stand aloof from co-operation with our educational system, His Excellency the Earl of Mayo in Council commended to the consideration of the Local Governments and invited their opinion on the question of taking measures for the more systematic encouragement of education among Mahomedans.

Lord
Mayo's
Resolution
on
Mahomedan
education.

Bengal
Govern-
ment's
Report.

The reports of the various Local Governments are most important documents in the history of Mahomedan education. The Government of Bengal in its letter to India No. 2918, dated the 17th August, 1872, says :—"The Lieutenant Governor fears that the Mahomedans have not been very fairly treated in regard to our educational machinery. Mr. Bernard's note shows that not a single member of the Inspecting agency is a Mahomedan; there is scarcely, if at all, a Mahomedan in the ordinary ranks of school masters of Government schools. The Bengal Educational Department may be said to be a Hindu institution. Hindus have monopolised all the places below the highest and all the executive management. This undoubtedly places the Mahomedans at some real disadvantage and certainly gives reasonable offence to their prejudice and sensibilities."

Bengal's
suggestions.

The whole question of Mahomedan education in Bengal was, however, reviewed in accordance with the terms of Lord Mayo's Resolution. The Government of Bengal at this stage in thinking out a scheme for the encouragement of Mahomedan education "were of opinion that it would be difficult to justify the devotion

of the Provincial Funds to special Mahomedan education. Mohsin's Endowment supplied the legitimate means and which would be more in consonance with the declared intention of the testator. The Government of Bengal, therefore, proposed to take upon itself the cost of the Hughly College (Mohammad Mohsin's College) with a fair contribution from the Mohsin Endowment for the Madrassahs attached to the college and for special benefits of Mahomedan students in this college''.

The Government of Bengal now thought of the great Endowment Fund of Haji Mohammad Mohsin. He was the grandson of Aga Fazlullah, a renowned merchant of Ispahan. Belonging to the class of Persian adventurers who played a very important part in the history of India during the 17th and 18th centuries Aga Fazlullah came to India and settled in Murshidabad, at that time a renowned centre of trade and commerce, a city which still holds in her breast a pensive tale of her past glory and present decadence. Aga Fazlullah subsequently came to Hughly on business connection leaving his son, Aga Faizullah at Murshidabad who also soon followed the father and came to

Mohsin
Endowment
Fund.

Haji
Mohammad
Mohsin.

Hughly. There lived at this time at Hughly a very wealthy woman, the widow of Aga Motahar who was a great favourite of Emperor Aurangzeb and who left the Mogul capital to settle at Hughly after receiving from the Mogul Durbar extensive Jaigirs in Jessore and Nadia. At Hughly they were the first gentlemen of the town. Aga Faizullah had the singular good fortune of marrying the widow of Aga Motahar, a lady renowned for her beauty and accomplishments. The fruit of this happy union was Haji Mohammad Mohsin. The childhood of Mohsin was spent in society of his step-sister Mannu Jan Khanam, the only daughter of late Aga Motahar. Mohsin was born in 1710 and his life is throughout full of romances. Profoundly religious, scorning marriage, one finds him a wandering pilgrim and a traveller through India, Persia, Afghanisthan, Turkey, Arabia. He acquired high proficiency in Arabic and Persian and proved himself a good calligraphist of the holy *Quoran*. A copy of the *Quoran* of his own writing is still to be seen at the Hughly College Library. Mannu Jan Khanam died in the year 1803 after making over her entire estate to Haji Mohammad Mohsin. On becom-

ing the owner of a vast property Mohsin lived a most pious but simple life. By his famous will of 1806—now carefully kept in the Hughly Imambarah—Mohsin created a *wakf* of his entire property and dedicated his estate of Syedpore, Sobhnal in Jessore, his house at Hughly and Imambarah and Hat and everything appertaining thereto in the name of God. Mohsin died in the year 1812, loved and respected and lamented by all—Hindus and Mahomedans.

The *wakf-namah* appointed Rajab Ali Khan and Shaker Ali Khan as Mutwallis and after the death of Mohsin, the estate devolved upon the two Mutwallis who barbarously concealed the documents and took possession of the entire estate. It went on for some time. In 1814, the Collector of Jessore became aware of the Will and attached the estate under regulation XIX of 1810. The management and collections were, however, still left in the hands of the Mutwallis who continued to mismanage the estate. In 1816, the Government was compelled to remove the two Mutwallis for continued mismanagement of the estate and misappropriation of the Funds. The Mutwallis

History of
the
Endowment.

disputed the right of the Government to remove them but the action of the Government was upheld by the Civil Court. In March, 1817, the estate was brought under the control and management of the Collector of Jessore. In 1818, Nawab Syed Ali Akbar Khan Bahadur was appointed Agent and Mutwalli by the Government, while the estate continued to be managed by the Bengal Revenue Board through the Collector of Jessore. Government practically thus took up the position of one of the Mutwallis. The right of assumption was opposed by the heirs of the original Mutwallis who brought the whole matter before the Civil courts. It was subject to protracted litigation and went up to the Judicial Committee of the Privy Council which finally decided in favour of Government.

The
Endowment
Fund.

During these years of litigation, the annual income was accumulated while $\frac{4}{9}$ th share of its total annual income became gradually available as the pensions and other charges upon it under the terms of the will came to an end. In the meantime the estate was farmed out in *putni* and a large amount was received from the *putni-holders* as consideration money for the settle-

ment. Under the *Wakf-namah*, two Mutwallis were assigned $\frac{2}{9}$ th share of the total income and now that only one Mutwalli was appointed he was given his $\frac{1}{9}$ th share. The other $\frac{1}{9}$ th share which should have been drawn by Government as one of the trustees was amalgamated with the general Mohsin account. The total sum formed a surplus of Rs. 8,61,100 and it was devoted to the foundation of the Hughly College and Madrassah under the name of the College of Haji Mohammad Mohsin, and also to the creation of a Trust Fund named the Mohammad Mohsin Endowment Fund. The income was further increased by the accumulation of unexpended revenue until the annual income amounted to Rs. 51,000.

The Hughly College and the attached Madrassah.

The Hughly College was started on the 1st August, 1836, and within 3 days counted 1200 pupils in the English and 300 in the Oriental Department; the proportion of Mahomedans to Hindus being 31 to 948 in the former and 138 to 81 in the latter. So late as in 1850, the college department contained only 5 Mahomedans out of 409 pupils while the school department contained only 7 Mahomedans out of 230 pupils.

Misuse of
the Trust
Fund.

The appropriation of Mohsin's money in the maintenance of general educational institution was justified on the ground that it was a pious use and as such within the testator's intention. "But nowhere does it appear to have been sufficiently born in mind that the interpretation placed on the declared intention of the founder was only applicable to Mahomedan education." In the words of the report of the Education Commission, this fact has long been a grievance to the Mussalman Community. Principal Lees strongly felt it when he wrote in his report of the 22nd October, 1864, that the Mahomedan Community feel now and have long felt that a flagrant breach of trust was committed by the absorption into the general fund for Government education purposes of the noble bequest left for their benefit by the late Mohammed Mohsin and do not hesitate in their social assemblies to designate this act as one of robbery". So great an authority as Sir William Hunter wrote that the Government devoted an estate left expressly for the pious uses of Islam to founding an institution subversive in its very nature of the principles of Islam and from which

Hunter.

the Mahomedans were practically excluded. At this moment, the head of the college is an English gentleman, ignorant of a simple word of Persian or Arabic who draws £1500 a year from a Mahomedan religious institution.....In vain it attempted to cloak so gross a breach of trust by attaching a small Mahomedan school to the English college. Besides the misappropriation of the accumulated fund in building the college, it annually directed Rs. 5,000 to its maintenance. That is to say out of an income of Rs. 5,260 it devoted only Rs. 350 on a little Mahomedan school which alone remained to bear witness to the original character of the Trust."

The Government of Bengal in the year 1872 in thinking of the financial arrangements involved in the future encouragement of Mahomedan education came to recognise for the first time that the devotion of Mohsin Fund for the encouragement of Mussalman education would really be "consistent with the purpose of the Mohsin Endowment". The Mohsin Endowment Fund would be legitimate source of meeting the expenses for the special benefits of Mahomedan education. The Government of

Bengal in its famous letter to India approached the Government of India for orders among others on the following points and suggestions :

I. The Mohammad Mohsin Educational Endowment should be withdrawn from General Hughly College.

II. With this Endowment and the present grant to the Calcutta Madrassah, three Madrassahs might be maintained, namely :

A small one at Hughly, a large one at Calcutta, a moderate sized one at Chittagong or Dacca.

III. A European Principal knowing Arabic should be appointed to supervise the Calcutta and the Hughly institutions : another European on a smaller salary should be appointed to the Eastern District Madrassahs.

IV. The Funds available namely Rs. 1,09,500* might be spent thus :—

Calcutta Madrassah and Principal
Rs. 50,000; Hughly Madrassah
Rs. 11,500; Scholarships Rs.

*The sum includes also the Calcutta Madrassah grant of Rs. 46,000, probable fee realisation of Rs. 1500 and the scholarship grant of Rs. 7,000.

7,000; Contingencies Rs. 5,000; Arabic Department at Dacca College Rs. 4,000; Chittagong Madrassah Rs. 27,000; Subscription to Hughly College Rs. 5,000.

V. The Educational Department should insist on a proportion (to be herewith gradually increased) of Mahomedans being admitted into all grades of Educational Department, specially at the ends of the official chain, namely the Deputy Inspectorships and Normal scholarships.

VI. The accumulated surplus of the Mohsin Endowment should be devoted to increasing boarding house accomodation at Calcutta and providing a Madrassah building and boarding houses at Chittagong.

The Government of Bengal at this stage so keenly felt the want of Mahomedans in the Educational staff that it declared its readiness to accept a somewhat "lower standard of excellence in Mahomedan masters than it has recently obtained in Hindu masters."

CHAPTER VII.

Lord North-
brooke's
Resolution
of 1873.

ON receipts of the reports from all the provinces of British India, the Government of Lord Northbrook issued a Resolution, dated the 13th January, 1873. The marked absence or backwardness of Mahomedans in the higher schools and in the colleges almost throughout India were specially noted. "The reports all agree that our system has not attracted them to the higher ranges of our educational course to persevere up to the point at which studies impress real culture and fit youngmen for success in the services and upon professions." It was found that "the Mahomedans are not so much averse to the subjects which the English Government has decided to teach, as to the modes or machinery through which teaching is offered". The Resolution admits that "if it thus appear that to the traditions and reasonable hesitation which keep aloof our Mahomedan fellow subjects are added certain obstacles which our system itself interposes, either by using a language that is unfamiliar or machinery that is uncongenial, it is plain that many of the draw-

backs to the universality of our educational system are susceptible of removal”.

Speaking of Bengal, the Resolution records “In Bengal, the Lieutenant Governor now desires to restore Mahomedan education by a well connected and a substantial reforming of existing material. Orders were issued in 1871 to establish a special class for teaching Arabic and Persian to Mahomedans in the ordinary schools, wherever the demand should justify the supply and wherever the Mahomedans should, agree to conform in addition, to the regular course of study in the upper school classes, so that both kinds of instruction must be taken. The Collegiate instruction in the Calcutta Madrassah will be remodelled and re-enforced while the Mohsin Endowments which now supported the Hughly College will be employed wherever in Bengal the employment seems most advantageous, for encouraging and extending education among Mahomedans. Moreover the University of Calcutta has decided to examine in Persian as well as in Arabic for the Degrees”.

“His Excellency in Council was further willing that the entire body of Mahomedan

classic literature should be admitted to take rank among the higher subjects of secular study and that the language should form an important part of the examinations for University Degrees. They admitted the desirability of framing a series of high class text books to encourage the printing and publication of valuable Mahomedan works and to offer prizes either for good translations of foreign works or for original studies". The Resolution further laid down the principle upon which the education of Mahomedans should be encouraged by the State. "The State has only to apply its educational apparatus and aid so as they may best adjust themselves to existing languages and habits of thought among all classes of the people without diverging from its set mark and final purpose, the better diffusion and advancement of real knowledge in India."

The State
policy.

Mr. A. C. Lyall, Secretary to the Government of India in the Home Department in letter No. 248, dated, Simla, the 13th June, 1873, replying to that portion of Bengal's letter which proposed measures for reform and reorganization of Mahomedan education in Bengal, gave sanction to the proposals of the

Government of Bengal leaving details in the hands of the Local Government. The Government of India increased the regular provincial assignment by an annual additional grant of Rs. 50,000 to begin with the financial year 1874-75. The appointment of an European Principal was also sanctioned and the Government of Bengal in its Resolution, dated the 29th July, 1873, lays down the views of the Lieutenant Governor as respects the kind of man required for the new principalship :—

“His Honour would appoint as Principal of the Calcutta Madrassah and Superintendent of Madrassahs in Bengal an European scholar on Rs. 1,000 per mensem, to be paid from the Mohsin Fund. To bring him into sympathy with students and to enable him to direct their studies, he should be a Persian and Arabic scholar but His Honour does not propose that the teaching of these languages should be in any degree his chief function. It is much more important that he should be able to direct their education in European Science and Arts and to teach in the Calcutta Madrassah the most important branches. And most important of all much more important than his being a mere

The kind of man for the Principalship of the Calcutta Madrassah.

Oriental scholar is that he should be a man fitted to lead, to influence and to discipline youth, a man with the talent of a head master of a public school and a temper fitted to deal with and to attach to him the natives of India”.

The outcome of the decision arrived at was the establishment of three Madrassahs at Dacca, Rajshahi and Chittagong. In addition 42 special scholarships for Mahomedans were created for boys attending schools and colleges. Grants were made from the Mohsin Fund to different schools and colleges in Bengal to enable Moslem youths to prosecute their studies at a low rate of fees, usually at one-third the usual rate. Schools and colleges were in some cases provided with Persian staff with the help of this Fund. An European scholar was appointed as the Principal of the Calcutta Madrassah to look after the interest of Mahomedan education.

It is important to remember that special encouragement of Mahomedan education was not yet regarded as a legitimate charge on Provincial Funds. In Bengal's letter to India No. 2918, dated 17th August, 1872, it is laid down in clear terms that “it would be difficult

to justify the devotion of the Provincial Funds to special Mahomedan education". All the Funds which the Government of Bengal had in its disposal for special Mahomedan education were the grant to the Calcutta Madrassah and its attached schools and the income of the Mohsin Endowment Fund.

The Government of Bengal in its Resolution of 1873 makes the following annual assignments for the encouragement of Mahomedan education :—

Calcutta Madrassah etc., Rs. 35,000; Dacca Madrassah etc., Rs. 10,000; establishment and boarding houses of three Madrassahs, Rs. 21,000 ; further expenses including scholarships, Rs. 11,800 ; assignment for Mahomedan education at nine zillah schools partly for paying two-thirds of school fees of deserving Moslem boys and partly in bearing a share of the cost of a teacher of Arabic and Persian, Rs. 7,200; assignment to meet the cost of paying two-third fees of Madrassah boys who may attend at the Presidency, Hughly and Dacca Colleges or Collegiate Schools or at the Rajshahi and Chittagong schools or Law classes, Rs. 8,000. Total Rs. 93,000.

The
Muktab.

The
secularising
of the
Muktab.

A few years later a proposal was made to connect the Muktab throughout Bengal with the institutions for higher Mahomedan education in Calcutta and the mofussil. The attempt was not successful and it was abandoned in favour of an opposite policy which was expressed in the hope that the Maktab might be gradually moulded into true primary schools. Accepting the indigenous schools of the country in the form in which under the special conditions of the locality, they were most popular, the Bengal system endeavoured by the promise of Government support to introduce into the traditional course of study certain subjects of instruction which should bring the schools so aided into some relation more or less close with the general system of education in the Province. The object being to encourage natural and spontaneous movement, it followed that if in any locality the existing schools had a religious basis, the religious character of the school should be no bar to its receiving aid, provided that it introduced certain amount of secular instruction into the course. Many hundreds of Muktab have in this way been admitted into the primary system of Bengal. The privilege of reading at one-

third of the ordinary fees was about the year 1880 extended to Mahomedan students of any college in Calcutta, whether Government or private.

The result of the measures taken was the very considerable increase in the number of Mussalman boys under instruction. In the year 1871, the following statistics are available showing the proportion of the Mussalmans to Hindus and others in those colleges and schools of Bengal and Assam which furnished returns to the Education Department :—

		Hindus.	Mahomedans.	Others.	Total.
Schools	...	1,49,717	28,096	15,489	1,93,302
Art Collegs	...	1,199	52	36	1,287
		1,50,916	28,148	15,525	1,94,589

Thus while the Mussalmans of Bengal were at the time 32.3 per cent. of the total population, their proportion to the total number in schools known to the Department was only 14.4 per cent., and in College only 4 per cent. "This result" remarks the Director in his Report for 1871-72 "shows that the education of Mussalmans demands much careful attention. They have fallen behind the time and require still the

inducement held out forty years ago to the whole community, but of which the Hindus only availed themselves. Such, however, has been the progress of education and the influence of the grant-in-aid system in promoting self-help, that the encouragement which was then considered just and right would be now called down-right bribery; still unless the strong inducements in general use forty years ago are held out to Mussalmans now, I have little hope of seeing them drawn to our schools''. But if the number of Mussalmans in the schools generally was greatly out of proportion to the total number in the Presidency, still more conspicuous was the disproportion in the colleges where out of 1287 students only 52 or 4.04 per cent. belonged to that race. In regard to University distinction the Director remarks that during last 5 years, out of 3499 candidates who passed the Entrance examination from these Provinces, 132 or 3.8 per cent. only were Mussalmans. They ought to have been ten-fold more numerous. Out of 900 passed for the First Arts in the same period, the Mussalmans gained only 11 or 1.2 per cent. and out of 429 passes for the B. A. they gained only 5 or 1.1 per cent. Hence not

only the number of Mussalmans who pass the Entrance is less than one-tenth what it ought to be, but this painful inferiority steadily increases in the higher Examinations.

In the year 1874, the Mahomedans were 4 per cent. of the students in the general colleges, $5\frac{1}{2}$ per cent. in the special colleges and over $19\frac{1}{2}$ per cent. in schools of all classes.

In the year 1881-82, the number of Mussalmans under instruction stood as follows :—

Class of Institutions.	Total number.	No. of Mussalmans.	Percentage.
Colleges—English ...	2,738	106	3.8
„ —Oriental ...	1,089	1,088	99.90
High Schools ...	43,747	3,831	8.7
Middle „ ...	37,959	5,032	13.2
„ „ Vernacular ...	56,441	7,735	13.7
Primary „ „ boys	8,80,937	21,7216	24.6
High schools, Girl's English	184	...	...
Middle „ „ „	340	4	1.1
„ „ „ Vernacular ...	527	6	1.1
Primary „ „ Vernacular ...	17,452	1,570	8.9
Normal schoools for masters ...	1,007	55	5.5
Normal schools for Mistress	41	...	...
Private uninspected school	57,305	25,244	44.0

The last column is important as showing how rapidly the proportion of Mussalman students

falls in schools of the higher classes. The proportion in colleges is thus even smaller than what it was in 1871 when as previously stated 4.04 per cent. were Mussalmans. Still owing to the ready way in which the Mussalmans accepted the primary system of instruction there is an increase in the total which has risen from 28,148 in 1871 to 2,61,108 (including students in technical schools and colleges) in 1882; the proportion of Mussalmans being now 23 per cent. against 14.4 in 1871.

By the year 1880, the existence of the Committee of management for the Madrassah institutions was practically lost sight of by the Education Department. The Board was appointed in the year 1871 and it worked for six months till the death of its president, Justice Norman, and no successor to him was nominated.

CHAPTER VIII.

IN the year 1882, Lord Ripon appointed the Education Commission on behalf of the Govern-^{The Education Commission.}ment to enquire into the position of education in British India.

The policy of the encouragement of Mahomedan education through Madrassahs and through subjects of Mahomedan learning was worked out for a period of about ten years. But the Mahomedans were not still able to make much advance and to retrieve their lost ground in the field of education. The Right Hon'ble Mr. Ameer Ali speaking before the Education Commission said :—

“A dead weight however seems still to press down the Mahomedan community. The mistake which was committed in 1872 was not to make English compulsory in all students who sought middle class and higher education. The consequence is that the only kind of education which is necessary to enable them to retrieve

^{The Right Hon'ble Ameer Ali on the policy of 1872.}

The Right
Hon'ble
Ameer Ali
on the policy
of 1872.

the ground they have lost within the last fifty years is in a most unsatisfactory condition.....I think it has been sufficiently proved by experience that the scheme devised by Sir George Campbell in 1872 to promote a purely oriental education among the Mahomedans has proved a practical failure''.

The
Lieutenant
Governor's
views.

The Lieutenant Governor was also of the same opinion. "The Lieutenant Governor was convinced by personal observation that neither from an educational nor from a political point of view was it advisable any longer to maintain the Madrassahs established some few years ago at Chittagong, Dacca, Rajshahi and Hughly''.

Nawab
Abdul Latif
on the
policy.

But Nawab Abdul Latif was opposed to this policy ; in his opinion it would be impolitic to abolish the Madrassahs, as the importance of maintaining institutions for the cultivation of the higher oriental learning was both politically and intellectually very great.

Nothing decisive was done at this time. The Education Commission made an exhaustive enquiry into the condition of Mahomedan education and made 17 recommendations on the

heading of Mahomedan education. These recommendations which have been the charter of educational rights of Moslems in Bengal are as follows :—

Recommendation
of the
Education
Commission.

That the special encouragement of Mahomedan education be regarded as a legitimate charge on Local, on Municipal and on Provincial Funds.

That indigenous Mahomedan schools be liberally encouraged to aid purely secular subjects to their curriculum of instructions.

That the special standards for Mahomedan primary schools be prescribed.

That Hindusthani be the principal medium for imparting instruction of Mahomedans in primary and middle schools, except in localities where the Mahomedan community desire that some other language be adopted.

That the official vernacular, in places where it is not Hindusthani, be added as a voluntary subject, to the curriculum of primary and middle schools for Mahomedans maintained from public Funds; and that arithmetic and accounts be taught through the medium of that vernacular.

That in localities where Mahomedans form a fair proportion of the population, provisions be

made in middle and high schools maintained from public Funds for imparting instruction in the Hindusthani and Persian languages.

That higher English education for Mahomedans, being the kind of education in which that community needs special help, be liberally encouraged.

That, where necessary, a graduated system of special scholarships for Mahomedans be established to be awarded,

- (a) In primary schools, and tenable in middle schools.
- (b) In middle schools, and tenable in high schools.
- (c) On the results of the Matriculation and First Arts Examinations, and tenable in colleges.

That, in all classes of schools maintained from public Funds a certain proportion of free studentships be expressly reserved for Mahomedan students.

That, in places where Educational Endowments for the benefit of Mahomedans exist and are under the management of Government, the funds arising from such Endowments be devoted

to the advancement of education among Mahomedans exclusively.

That, where Mahomedan Endowments exist, and are under the management of private individuals or bodies, inducements by liberal grants-in-aid be afforded to them to establish English-teaching schools or colleges on the Grant-in-aid system.

That, where necessary Normal schools or classes for the training of Mahomedan teachers be established.

That, wherever instruction is given in Mahomedan schools through the medium of Hindusthani, endeavours be made to secure, as far as possible, Mahomedan teachers to give such instruction.

That Mahomedan inspecting Officers be employed more largely than hitherto for the inspection of primary schools for Mahomedans.

That association for the promotion of Mahomedan education be recognised and encouraged.

That in the Annual Reports on public instruction, a special section be devoted to Mahomedan education.

That the attention of the Local Governments be invited to the question of the proportion in

which patronage is distributed among educated Mahomedans and others.

The
Government
of India
on the
Recommendations.

In its Resolution No. 10/309, dated the 23rd October, 1884, the Government of India reviewing the recommendations of the Commission and laying down its general policy with reference to Mahomedan education said that "in view of the backward conditions into which the members of that community have fallen", the Governor General thinks it "desirable to give them in some respects exceptional assistance".

Memorial
to Lord
Ripon by
the Central
national
Mahomedan
association.

In February, 1882, a memorial was addressed to His Excellency Lord Ripon by the Central National Mahomedan Association. "It called attention to the decayed position of Mahomedans in India, to the causes which had in the opinion of the memorialists led to this decadence and to the circumstances which in their belief tended to perpetuate that condition." The Government of India circulated the memorial to various Local Governments for reports thereon and it was also discussed and considered by the Education Commission. Nawab Abdul Latif in a memorandum demurred the memorial being accepted as the exponent of the views of the Mahomedan community and criticised the memorial in several im-

portant points. Lord Ripon was, however, unable to deal with the question before he left India, but he "left on record an expression of his hope that it would receive full consideration at the hands of his successor, the Earl of Dufferin"

The memorial, its numerous correspondence from all over India, the reports of the Local Governments formed the basis of a Resolution by His Excellency in Council No. 7/21525 in the Home Department—Education, dated, 15th July, 1885) reviewing the history of the measures which had been adopted by Government since 1871, in the cause of Mahomedan education and giving expression to the views of the Government on the subject, with special reference to the recommendations of the Education Commission. The Resolution has its special importance in this that it gave the Moslems a sound and statesmanly warning and that it also conveyed the sympathy of the Government of India towards the Mussalmans of India respecting their future educational and other prospects and welfare. "It is only by frankly placing themselves in line with the Hindus and taking full advantage of the Government system of high and specially of English education, that the

Lord
Dufferin's
resolution.

Mahomedans can hope fairly to hold their own in respect of the better description of state appointments''. The views of the Government of India as laid down in the Resolution may be summarised as follows :—

The views
of the
Government
of India.

(1) The Mahomedans can not hope fairly to hold their own in respect of the better description of state appointments, but by frankly placing themselves in line with the Hindus and taking full advantage of the Government system of high and specially of English education.

(2) A special section should be devoted to Mahomedan education in the annual reports of Public Instruction giving precise and detailed information and discussing the position and advancement of the Mahomedan community not merely as a whole but with reference to local variations in order that the Government of India may be kept fully informed as to the state and progress of the important section of the community.

(3) For the attraction of the Mahomedans to higher education a liberal provision of scholarships is essential and their wants must not be overlooked in the framing of any general scheme of scholarships for any province.

(4) Special Mahomedan inspecting officers to inspect and enquire into Mahomedan education generally may be appointed in places where the Mahomedans are very backward.

(5) It is not desirable for the advantage of the Mahomedans themselves, that they should be exempted from these tests which are established to secure the admission of duly qualified candidates into the public service.

(6) Nor can special favour be shown to them in open competitive examination of any description.

(7) It is the earnest desire of the supreme Government to treat all classes of Her Majesty's subjects in India with absolute impartiality and see all alike benefiting by the protection, patronage and the assistance of the state.

In the meantime the Government was considering the necessity of having special college classes for Mahomedans where they can have the advantage of higher education at a comparatively small cost and in 1884 the College Department was again opened in the Calcutta Madrassah teaching up to the F. A. Standard. For teaching purposes it was amalgamated with the Presidency College from July, 1888, and the

The
College
Department
of the
Calcutta
Madrassah
again.

students of the Madrassah College henceforth attended the lectures of the Presidency College.



CHAPTER IX.

IN January, 1889, the Government of Bengal gave effect to the views of the Government of India by appointing two special Mahomedan Assistant Inspectors of schools for the purpose of influencing the Mahomedans in favour of western education and to watch over the interests of Mahomedan schools and pupils. The work and reports of these two Officers are of sterling importance in the history of Mahomedan education. Soon after, special grants were granted for Maktabas, a class of institution which for the first time received official recognition in 1891, when Sir Alfred Croft made various proposals for the creation and the encouragement of these institutions. Free studentships to a certain extent were allowed in favour of Mahomedan students in every school. A large number of Mahomedans was appointed in the teaching and the inspecting staff. Special scholarships were created in favour of Mahomedans in Lower Primary Standard. It will be noted that in 1890 the following scholarships were available for Mahomedan students :—

Special
Mahomedan
Assistant
Inspector of
Schools.

Further
encourage-
ment
of
Mahomedan
education.

PAID FROM THE MOHSIN FUND.

Special
Scholarships
for
Mahome-
dans.

- 44 Arabic scholarships ranging from Rs. 3/- to 7/-.
- 34 English scholarships were available in school for two years.
- 8 junior scholarships on the result of the Entrance Examination for a period of two years.
- 5 Senior scholarships on the result of the F. A. Examination for two years.
- 2 Post graduate scholarships.

PAID BY GOVERNMENT.

- 20 Special Junior scholarships of Rs. 7/- each.
- 20 Senior Scholarships of Rs. 10/- each.
- 3 Post-Graduate scholarships.

While the Government was holding out prospects of such special facilities as were thought desirable or proper and necessary for the encouragement of Mahomedan education, the members of the community were slowly coming to the consciousness of their backward condition. A very important part was played at this stage by the class of Mahomedan preachers and writers

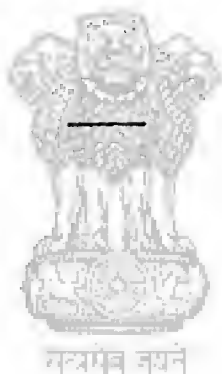
who were constantly trying to bring the Moslems back to their conscious state, a class of silent but real workers in the rugged field whose doings are almost always forgotten in the flush and gorgeousness of later history.

Gradually the question of residence of Moslem boys in centres of education forced itself to the attention of the Government. The Elliott Madrassah Hostel was constructed but though the construction was completed in October, 1896, its opening was deferred on the ground that adequate contributions had not been raised by the Mahomedan Community towards the cost of construction. The residential problem.

The failure of the Madrassah system of education came to be recognised more and more by all sections. In 1901, Sir Alexander Pedlar made revised proposals for Madrassahs and Muktabs. But Madrassah education contained to lose its reputation and popularity. The question as to how the teaching at the Madrassah can be improved so as to constitute a training for public services as sound as the University course, but at the same time to give prominence to those branches of study to which Mahomedans as a body attach importance was considered by the Sir Alexander Pedlar on Muktabs and Madrassahs.

Earle's
Scheme.

Director in conference with the leading Mahomedans and subsequently in 1908, Sir Archdale Earle convened a conference of Mahomedan gentlemen to consider the question of the title Examination and other problems in connection with the Calcutta Madrassah. The scheme drawn up is now known as the "Earle's Scheme".



CHAPTER X.

WE now reach a period in the history of Mahomedan education which may go to posterity as a landmark of epoch-making importance. In 1905, the memorable year of the Partition, ^{The Partition.} the Mahomedans by a stroke of administrative pen were in a jerk suddenly brought to their full consciousness. Without the least reference to the many political and administrative problems associated with the Partition, the fact cannot be controverted that the Partition was primarily and directly responsible for the many educational activities and propagandas on the part of the Moslems. Stirrings were directly visible among the Mahomedans both in the West and the East Bengal. The Partition has come and gone. It may again come and go but its effect will never die. The Moslems now began to come in large numbers to the University. On coming now, however, to the doors of the University, the Mahomedans were bewildered with the complexities of modern University life.

The University was incorporated in Calcutta

Complexities
of Modern
University
life.

by Act 11 of 1857 for the better encouragement of Her Majesty's subjects of all classes and denominations in the pursuit of a regular and liberal course of education. For a period of about half a century, the University consistently followed its traditional maxims and principles associated and sanctified with many honoured names. Streams of under-graduates came out of the University year after year, till, under its fostering care, there grew up numerous men imbued with modern spirit, animated by progressive ideas and possessing, each individual in its own sphere, some share of that knowledge, without which no man at the present time is able to take an effective part in the higher practical work of life. But it was only the members of the other community that quickly responded to the call and equipped themselves with all the requirements of civilized life. They only received the blessings of the University. About 50 years later, when the success of the University, at least so far as the quantitative output is concerned, afforded an obvious material for congratulations that the Government considered that a stage has been reached in the history of education in this country, when it was impossible

University
Reforms.

to proceed any further without a review of the past and a clear understanding of the future programme.

The reform measures are directly associated with the name of Lord Curzon, one of the most gifted English proconsuls in India. He is responsible for a thorough and complete overhauling of the educational system when the rotten and the dead yielded place to the real and the living. That such a measure was the needs of the hour, a student of the history of education may or may not deny. There comes a moment in the history of national education when attention must be directed to the nature and the quality of the output. Previous to this the University might with advantage subordinate efficiency to quantity, but when this supreme moment comes, a fresh start must be given to the University activities, education should be then real education, study of ideas and not of words.

In September, 1901, Lord Curzon convened the Conference of the leading members of the Government, the Director of Public Instruction from every province and the representatives of principal Colleges and the Universities. The Conference made a preliminary survey of the

Lord
Curzon's
Educational
Conference.

Indian
Universities
Commission
and the
University
Act, 1904.

whole educational field. In January, 1902, the Indian University Commission was appointed and its report was published in June. On the basis of the Commission's recommendation the Indian University Act was passed to amend the laws relating to the Universities of British India. It received the assent of the Governor General on the 24th March and came into force on the 25th September, 1904. As far as the University of Calcutta is concerned, revision was made of its rules and regulations which was approved and finally came into operation in July, 1906.

The new
University.

The University entered a new phase of its life. No longer it was for encouragement in the pursuit of a liberal course of education. It was for the purpose (among others) of making provision for the instruction of students with powers to appoint University Professors and Lecturers, to hold and to manage educational endowments, to erect, equip and maintain University libraries, laboratories and museums, to make regulations relating to the residence and control of students and to do all acts consistent with the act of incorporation and the Indian Universities Act, 1904, which tend to the promotion of *study and research*.

It was only at the time when the University system was undergoing this process of overhauling that the Mahomedan began to knock the doors of the University to participate in the blessings of University education. They did not get much benefits of the older regulations when the curriculum was comparatively easier than what it is to-day. The liberal opportunities for getting European education have been taken away. The artificial stimulus for creating a demand for such an education have been abolished. Old standard which was laid down with eye towards not discouraging youths have been replaced by stiffer standards. A backward community has now been confronted with the rigour of the new laws. Under the new regulations the cost of education has rapidly grown up. A difficult test and standard of fitness are required of the students. The University has begun to control a larger part of student life. A stricter discipline has been laid down. Such a system though necessary at a later stage of educational progress tells hard upon a backward community. The Mahomedans, backward as already they were, began the race with greater odds and the problem of

The Moslems in the University.

University education has assumed a more serious turn than what was the case with the Hindus half a century back.

Under
the new
regulations
of the
Calcutta
University.

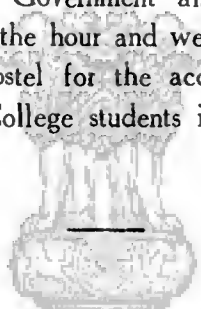
Under the new regulations the Madrassah college where the Mahomedan students had so long the advantage of unrestricted admission at the small rate of fee of Rs. 2/- per mensem and had in addition, the benefit of the Presidency College education was disaffiliated. The Presidency College now admits only 35 students at the old rate in each of the 1st and the 2nd year classes. The problem of residence became keener and keener. Proposals were made in 1908 to separate the college students of the Elliott Hostel and accommodate them in a mess at Bowbazar street. A meeting of the leading Mahomedans of Calcutta was held in Nawab Abdul Jabbar's residence and the meeting decided to submit a representation before the Government. The question was for the time dropped. The number of college students in Calcutta began to increase and a meeting was held in the Town Hall in February, 1909, on the question of Hostel and College accommodation for Mahomedan students in Calcutta. Subscription list was opened but once again the

The Town
Hall
meeting,
1909.

community failed to show substantially its desire to grapple the problem. The name of the late the Hon'ble Nawab Sir Khawja Salimullah Bahadur whose loss we all mourn even to-day, is ever to be remembered in this connection, who alone once again realised the needs of the hour and contributed the princely sum of Rs. 30,000/- towards the erection of the Hostel. The Government also realised the stern needs of the hour and we had the Baker Madrassah Hostel for the accommodation of Mahomedan College students in Calcutta.

The
late Nawab
Sir Khawja
Salimullah
Bahadur,
G.C.I.E.,
K.C.S.I.

The Baker
Hostel.



सत्यमेव जयते

CHAPTER XI.

The
Government
of India's
letter of
April, 1913.

IN April, 1913, the Government of India again addressed a letter to the Government of Bengal on the subject of Mahomedan education. As a document of historical importance it is memorable for its clear grasp of the situation which has sprung upon the Mahomedans in Bengal. The following is the full text of the letter :—

Copy of letter No. 585—595 D., Simla,
3rd April, 1913.

FROM

THE HON'BLE MR. H. SHARP, C.I.E.,
Joint Secretary to the Government of India,
Department of Education.

TO

The Secretary to the Government
of Bengal,
General (Education) Department.

I am directed to address you on the subject of Mahomedan education. As observed in

paragraph 57 of the Government of India Resolution No. 301-C, D., Dated the 21st February, 1913, the increase in the number of Mahomedans at schools has been remarkable during recent years; and in the matter of primary education, this community now holds its own. In the matter of higher education their number is still far below their proportion to the population. The Government of India are anxious that all reasonable facilities should be provided for education of this backward community and take this opportunity of indicating the directions in which enquiry and special action will, they think, be useful.

PRIMARY EDUCATION.

One of the chief obstacles in the way of Mahomedan education is the language difficulty. Urdu is regarded as a lingua franca among them; and some knowledge of Arabic and Persian is often required when one or more of these languages has to be studied in addition to a Prakritic vernacular, the Mahomedan people is handicapped. There are also difficulties of a religious nature. Some study of the Qoran is often insisted on before secular education is com-

menced; and the regular school career is thus started later than in the case of other communities. The text books used in vernacular school are sometimes distasteful to Mahomedan feeling. In some provinces these difficulties have been partly met by the encouragement of special schools of Mahomedans, generally schools of an indigenous type (molla schools or muktab) in which a secular course has been added. The Government of India understands that there is a large body of opinion in favour of an extension of this system. There is reason to think that the preservation of the religion, languages and traditions of Islam can be attained by further modification of the curricula and text books to suit their needs. At the same time, it has to be recognised that there are considerable tracts in which Mahomedans have entirely dropped the use of Urdu; and it is impossible to lay down a single line of policy for every province or even part of a province. The following general suggestions may, however, with advantage be considered :—

(i) The encouragement of Muktabs to adopt a secular course which will appeal to Mahomedans and will not prevent the teaching of

single Urdu, where necessary, and of the Qoran.

(ii) Facilities for the teaching of Urdu where Urdu is still a vernacular for practical purposes.

(iii) The framing of special text books for semi-secular Muktabs.

(iv) The inclusion in the text books for ordinary schools in areas where Mahomedans are numerous, of stories which are not distasteful to Mahomedans and of a certain number of stories of particular interest in them. It is not, however, intended to suggest that the traditional stories of the Hindu religion should be excluded. The exclusion either of Islamic or of Hindu stories would rob the books of much of their value and interest.

(v) The provisions of Mahomedan teachers where practicable.

(vi) The provisions of a separate inspecting agency for Mahomedans.

SECONDARY AND COLLEGIATE EDUCATION.

The reasons which have retarded the spread of secondary education among the Mahomedans are the poverty of the community, the linguistic

difficulty, the demands for religious instruction and want of Mahomedan representation on the governing bodies of educational institutions. The first has been to a large extent met by special Government scholarships and by endowments. This is essentially a matter for the Local Government and the community themselves. I am merely to observe that in part of the country where Mahomedans are slow to enter institutions for technical and industrial training (and it has been noticed that very few Mahomedans have been selected for the State technical scholarships) it may be found desirable to offer some special facilities by way of stipends or scholarships. As to the second, it is alleged that Mahomedans suffer when they have to study English through the medium of a *Prakrit* vernacular with which they are little acquainted. Special schools or classes may go far to meet this difficulty. The demand for religious instruction can be arranged for in privately managed hostels attached to Government institutions. It is represented that in certain parts of the country, the great majority of secondary schools are managed by Hindu bodies, and it was recently observed that among the one hundred ordinary members

of the Calcutta Senate only six were Mahomedans. The establishment of special Mahomedan schools and colleges would simplify these matters. But this is an expedient which for financial reasons cannot be adopted generally. And, where it is not feasible a good deal may be done by reserving a certain number of vacancies for Mahomedan pupils in institutions which, by reason of their reputation, draw many applicants for admission and by safe-guarding the interests of the community in other ways. A subsidiary difficulty which may sometimes present itself is that of advance from a semi-secular muktab to an institution of higher grade. This, however, is matter of arrangement in the codes of the various provinces. The suggestions which the Government of India think may be of practical utility in the matter of secondary collegiate education are :—

(i) The improvement of existing institutions for Mahomedans such as Calcutta Madrassah, the Islamia College, Lahore and Islamia schools.

(ii) The establishment of separate Mahomedan institutions in places where this can be

done without detriment to efficiency or discipline and without unreasonable expense.

(iii) When this is not possible (and it is apprehended it will but seldom be possible) the addition in the staff of a school of a teacher or teachers who will be able either to teach classes in English through the medium of Urdu, or to give special help to Mahomedan boys where a knowledge of some other vernacular is desirable either for the study of English or for general reasons.

(iv) The maintenance of hostels for Mahomedans under private management with religious teaching.

(v) The appointment of a reasonable number of Mahomedans to the committees (where such exists) of Government institutions and to the governing bodies of aided institutions.

(vi) The provision of Mahomedan teachers and inspectors.

I am to add that the question whether religious teaching can be permitted in Government hostels tenanted only by Mahomedans and if so, under what conditions, is one which may conveniently be treated of in the communication on religious and moral instruction asked for in

my letter 1257-1264, dated the 4th September, 1911, or, if that communication has already been despatched, then in a separate letter. The Government of India would also like Local Governments to consider whether any further system of scholarships is required for poor Mahomedans at the different stages of instruction.

GIRL'S SCHOOLS.

No system of Mahomedan education will be complete without arrangement for the education of girls. This form of education is attended with special difficulties in certain parts of the country and probably everywhere the strictest arrangements for *purdah* will be necessary. The general principles which the Government of India desire to see adopted in the matter of the education of girls are detailed in paragraph 16—18 of the Resolution No. 301-C. D., 21st February, 1913.

With these general observations, I am to commend the whole question to the careful consideration of Local Governments with the suggestion—that Committees should be appointed to make recommendations. The Government of India will be glad to inform in due course of

the general conclusions which Local Governments have reached. They do not deserve to receive particular schemes ; but they are deeply interested in the question from the imperial point of view, and they will be glad to know in connection with the allotment of any funds which may be available, what financial help is desired from imperial revenues. Furthermore, the Secretary of State has recently requested that the annual reports on public instruction might with advantage deal with the progress of primary education among Hindus and Mahomedans respectively. This treatment as regard Mahomedans, might well be extended to some special mention of their advancement in different branches and grades of education. Attention is invited to the supplementary tables regarding Mahomedan education in the reports from the Madras Presidency."

In 31st July, 1914, the Government of Bengal published a resolution, No. 450 T.G., General Department, in which a definite departure in the evolution of the policy of the Madrassah education has been announced. While not fully choking up the channel of the orthodox system of Madrassah education which still finds

a considerable number of adherents in this province the Government has boldly moved by publishing its scheme for the reorganisation and reforms of the Madrassah system in the Presidency of Bengal. The two outstanding features of this scheme are the omission of Persian, and the introduction of English as a compulsory subject for study. It obviously necessitated much boldness to pass beyond the orbit of influence of Persian which found a most congenial home in this country for several centuries. But the stern needs of the hour have forced the Government to take decisive action and the Mahomedans to shake off the influence of a subject which has for centuries been regarded as a culture and an accomplishment to a Mahomedan gentleman. It may be mentioned in this connection that the Calcutta Madrassah has been left out of the scope of the new Madrassah Reform Scheme. It still follows the old orthodox course except that efforts are now being made to modify it on old lines. The Muktab syllabus is also undergoing a radical reform in consonance with the reform of the Madrassah system and the scheme of Islamic faculties in the Dacca University.

Madrassah
reforms
again.

The future alone will show how far these schemes will go to untie the knots of Mahomedan education.



CHAPTER XII.

THE close of the year 1911 saw the announcement on the modification of the partition of Bengal and early in 1912, Lord Hardinge hastened to Dacca as was then publicly understood to calm the troubled feelings of the Mussalmans who had been roughly touched by the administrative changes. A deputation of distinguished Mahomedan leaders of East Bengal then waited upon the Viceroy on the 31st of January when a very momentous pronouncement was made to them by His Excellency, *viz.*, "that the Government of India are, however, so much impressed with the necessity of education in a province which made so good progress during the past five years that they have decided to recommend to the Secretary of State the constitution of a university at Dacca and the appointment of a special officer for education in Eastern Bengal."

Lord
Hardinge's
Dacca
announcement.

For two years since then, the problem of Mahomedan education engaged the attention of the Government and towards the latter part of 1913, the Government in modification of their

Assistant
Director
of Public
Instruction
for
Mahomedan
Education.

original proposal decided to create the post of an Assistant Director of Public Instruction for Mahomedan Education. The Government, however, did not and perhaps could not meet the wishes of the community in full, which wanted an officer of the Educational Service, preferably in the Indian Service, and a man of nerve and of experience in the Department to be in sole charge of Mahomedan education with powers, if not superior, at least equal, to that of the Hon'ble the Director of Public Instruction. That would have required a complete reorganization of the educational administration and system in the Province and would have been an experiment of far-reaching magnitude. Mr. Joseph Andrew Taylor, M.Sc., who joined the Department in December, 1909, was the first incumbent.

Mr. Taylor's
difficulties.

Mr. Taylor came to look after the whole problem of Mahomedan education with all its complexities and puzzles in a newly constituted presidency comprised of 24 millions of Mahomedans. An officer whose whole experience of Bengal was gathered in his two years' stay at Dacca could not humanly be expected to cope satisfactorily with his task at the beginning, with

wide responsibilities committed to his care. Mahomedan education has for decades been the vexing problem to many eminent educationists in the past and its solution baffled their best efforts. To bring Mr. Taylor unaided and single handed to take specific measures for the betterment of Mahomedan education was necessarily doomed to be an abortive measure. A single individual touring through the large province of Bengal,—from Chittagong to Midnapur, from Darjeeling to the Sunderbans, may at the very best get only a fleeting glimpse of the affairs, unless he is aided and assisted by very intelligent and competent officers drawn from among the people themselves. He can hardly gather sufficient details as to the various needs of the different places as to enable him to form any definite scheme or to evolve a tangible policy and initiate corresponding work to remove the ignorance of the people. Such limitations imposed by nature upon the powers of an individual necessitated the creation of officers to assist Mr. Taylor in the due discharge of his duties.

Towards the beginning of April, 1914, the local official Gazette announced the appointment of 5 Assistant Inspectors of Schools for Maho-

The
Assistant
Inspector
of Schools
for

Mahomedan Education. median education in the five divisions of the Presidency.

Truths are none the less truths, bitter though they may be. And this must be said that when the Government was pressed for the creation of the posts and when the Government actually created them, neither the Government nor the community had any practical and definite idea about the functions of these officers, worked out in full details. Generalisation is often the most unsuspected method of avoiding consequence, but social politics none the less brings the consequence in all its furies, with the result that the five Assistant Inspectors of schools for Mahomedan education were there, with their powers, functions and duties almost undefined. Even the officers themselves did not know how far, where and when they could and should proceed. For sometime these officers seem to have possessed no real power. They had not a farthing at their disposal for grants towards facilities for Mahomedan education except the amount for Muktab and Madrassah education. Being in the cadre of Assistant Inspector of schools who could visit educational institutions only when instructed by the Divisional Inspector to do so, they had, by

themselves, no power to inspect, supervise and control any of the educational institutions except Muktabs and Madrassahs.

It is desirable here to state the annual financial outlay for the purpose.

	Rs.	Establishment and other charges.
Assistant Director of Public Instruction for Mahomedan Education .	8,400	
Allowances	7,730	
Establishment	3,720	
Other charges	6,870	
5 Assistant Inspectors of Schools for Mahomedan Education	12,000	
Office Establishment, approximate	2,000	
Office Expenses, approximate	350	
Allowances, Renting of Offices and other charges	21,000	
Total	Rs. 53,070	

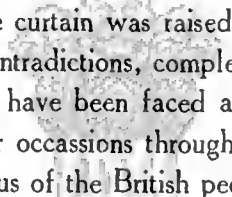
Decentralisation and co-ordination in finance, inspection, initiation, and control have now been effected between the special officers of the Department under the final and centralised control of the Director of Public Instruction. Each of these officers, like the general officers of the Department, have been given some duties and

responsibilities in advising as to educational needs, administering funds allotted, inspecting and examining, disbursing grants-in-aid, framing rules and enforcing them, prescribing curricula and even maintaining a few educational institutions.

The difficulty was at first really very much aggravated owing to the want of the real significance of the term Mahomedan education. The evolution of the policy of Mahomedan education primarily required that the connotation of the term should be defined in clear terms and its scope should be definitely laid down. In the absence of such authoritative pronouncements, persons in authorities understood it in according to their particular predilections. The reason is not far to seek. Except in the lowest primary, Muktab or Madrassah stages, Mahomedan education has so long been, as a matter of fact, an integral part of the system of general education. A net work of educational institutions grew up in the last fifty years under the fostering care of the Hindus mainly. The University followed a system more congenial to the Hindus than to the Mahomedans. The machineries of the Government had in natural course been adjusted

What may
be done.

according to the surrounding environments. What small attention seems to have been bestowed on Mahomedans has merely been a bye-product of the policy of general education. The psychology of the community as brought about by events now historical and the forcible recognition of the necessity of evolving a definite policy on Mahomedan education led the Government to appoint a few special officers. But when the curtain was raised the stage was still full of contradictions, complexities and conflicts. They have been faced and removed as in many other occasions through the eminently practical genius of the British people.



CHAPTER XIII.

The Mohsin
Endowment
Fund.

THE Resolution of the Bengal Government No. 4147, dated the 16th November, 1915, would now complete the tale of the Mohsin Endowment Fund. The Resolution has effected fresh change in the policy of the distribution of the Mohsin Fund. The Government has now provincialised the cost of all Government Madrassahs and the charges for grants-in-aid to non-Government Madrassahs. The Mohsin Fund has been set free from the charges which should have been borne from the Provincial Revenues. The Resolution strikes a definite departure in the policy of Government followed from 1873 up till 1915.

“The cost of all Government Madrassahs and of grants-in-aid to non-Government Madrassahs will henceforward be charged to Provincial Revenues, and the amount so set up free from the Mohsin Fund will be utilised for the award of small stipends to deserving Mahomedan students, many of whom are unable owing to their poverty to follow a collegiate course of instruction.”

From the sum available, the following stipends have now been established :—

(1) 81 stipends for Mahomedan students reading in the Arts colleges in the Province, each tenable for two years, of which 51 will be awarded on the result of the Matriculation Examination and 30 on the result of the I. A. and I.Sc. Examinations of the Calcutta University. Except two stipends of Rs. 10 each reserved for Shia students, the remaining 79 stipends will be of the value of Rs. 5/- per mensem.

(2) Four stipends of Rs. 10/- each, tenable for two years in the Civil Engineering College, Shibpur, two of which will be awarded annually on the result of the I.Sc. Examination and the other two on the result of the Intermediate Examination in Engineering.

(3) Six stipends of Rs. 15/- each, tenable in the Medical College, Calcutta, two of which tenable for one year only, will be awarded on the result of the I. A. and I. Sc. Examinations of the Calcutta University, and of the remaining four, two, tenable for two years each, will be awarded annually on the result of the Preliminary M. B. Examination, and the remaining two,

tenable for three years each, will be awarded on the result of the First M. B. Examination.

(4) Thirty-three stipends of Rs. 5/- each, tenable for two years, for students reading in Madrassah, of which eighteen will be awarded on the result of the examination at the end of the 2nd Year Senior Course. Detailed information about these stipends is given in the Appendix to this resolution. It will be observed that when full effect is given to the scheme, the number of stipendiaries out of the Mohsin Fund, will be 162 in Arts colleges, 8 in the Civil Engineering College, 12 in the Medical College and 66 in Madrassahs, the total number being 248.

The condition to be attached to these stipends are as follows :—

(1) Only poor students, who are unable to provide for the expenses of their education, will be eligible for the stipends.

(2) As between those eligible on the ground of poverty, the stipends will be awarded in consideration of merit among those passing their examination in the first or second division.

(3) Shia students and students who are *bona-fide* residents of the town of Hughly will be entitled in addition to their special stipends to

receive any other stipends for which they may be eligible.

(4) Except medical and engineering students no one who holds any Government or other scholarships of the aggregate value of more than Rs. 10/- will be entitled to hold any of the stipends.

(5) The stipends will be awarded by the Director of Public Instruction, Bengal, as soon as the results of the examination on which they are dependent are published. Medical and engineering stipends will be awarded by the Director of Public Instruction on the recommendation of the Principals of those colleges. The Director of Public Instruction will frame such additional rules as may be necessary to give effect to the intentions of Government in the matter.

(6) The Director of Public Instruction, Bengal, will distribute the Madrassah stipends between the different Madrassahs in the Province in such proportion as he may think fit.

(7) The Director of Public Instruction will be competent to vary the distribution of scholarships among the various divisions from time to time.

By Resolution No. 2474, dated 30th June, 1914, the Governor in Council appointed a committee of official and non-official representatives of the Mahomedan community, to consider (1) certain suggestions made by the Government of India regarding the education of Mahomendans, (2) the resolutions passed by the Provincial Mahomedan Educational Conference which met in Dacca in April, 1914 and (3) any other measure relating to the furtherance of Mahomedan education which the Director of Public Instruction might wish to bring. The Committee was presided over by the Hon'ble Mr. Hornell, Director of Public Instruction, Bengal and the members were as follows :—

The Hon'ble Nawab Sir Khawja Salimullah Bahadur of Dacca, G.C.I.E., K.C.S.I., (since deceased); The Hon'ble Mr. A. K. Ghuznavi; The Hon'ble Mr. A. K. Fuzlul Huq; The Hon'ble Nawab Syed Nawab Aly Chaudhury; The Hon'ble Maulvi Mazharal Anwar Chaudhury; Nawab A. F. M. Abdur Rahman; Shams-ul-olama Maulvi Abu Nasr Mohammed Waheed; Khan Bahadur Dewan Khondkar Fazl-i-Rabbi; Khan Bahadur Mirza Shujaat Ali Begg; Khan Bahadur Maulvi

Ahsan Ullah; Khan Bahadur Maulvi Md. Ibrahim; Khan Bahadur Maulvi Aminul Islam; Z. R. Zahid Suhrawardy Esq.; A. H. Harley Esq.; Maulvi Wahed Hossain; Maulvi Mohammed Musa; J. A. Taylor Esq., Asst. Director of P. I. for Mahomedan Education, Bengal, (Secretary).

The report of the Committee is exhaustive and covers a wide range of subjects arising out of the present problems of Mahomedan education. It contains no less than 197 specific recommendations and deals with the general policy to be pursued, with all the different stages of boys' education, as well as with the question of female education, technical education and religious and moral instruction. As a comprehensive statement of the measures which a committee, representatives of the interest of the community throughout the Presidency, regard as necessary for the development and improvement of education among their co-religionists the report is almost unique in character. It is still premature to predict with any degree of precision as to how far these recommendations, if given effect to, will go to solve the knotty problems of Mahomedan education. Future alone will be its best

judge. But there is no doubt that the report of the committee of 1914 will speak the final word on many heads of Mahomedan education for many years to come.



CHAPTER XIV.

AN effort has been made in these pages to briefly notice the various attempts and movements for the encouragement of Mahomedan education in Bengal. The curve in Appendix A of the success of the Moslem students at the various University Examinations will now tell its own story. Rapidly though the curve has risen, specially after the partition year, the rise has not been proportionate to the strength of the population or the strength of the number of total passes at the University Examinations. Even a cursory glance through one of the Public Instruction Reports in Bengal would clearly indicate the patent inequality of the progress in education made by the Hindu and Mahomedan Communities. Everywhere the backwardness of this community is keenly felt. "The comparatively slow advance made by the Mahomedans, more specially in the higher branches of education has prevented them taking as full a part in the political, professional and industrial life of the Provinces as the Hindus ; and many of the present administrative difficulties in Bengal are

due to the educational inequality between the two communities. They are largely outnumbered by the Hindus in education and commerce. The deficiency of Mahomedans qualified for appointments to administrative posts is not an infrequent source of embarrassment to Government. Their disability is largely due to their having failed to keep pace with the Hindus in the matter of education. The development of the country, in political as well as in other directions, is dependent on the uniform educational progress of the two main constituents of the population and on their equal capacity to take advantage both of the opportunities now open to them and of the fuller opportunities which may be available hereafter in spite of the many attempts and movements." "It is beyond question that the Mahomedans of Bengal are still backward from an educational point of view in spite of the large increase in the number attending schools which has taken place in recent years. At the census of 1911, it was found that only about three-tenths of the total number of literate persons in the Presidency were Mahomedans, though more than half of the population profess the faith of Islam. It was then pointed out that

though there had been a remarkable expansion of Mahomedan Education, it had not yet had time to produce its full effect on the statistics, and that only 4 per cent. of the community were literate. A study of more recent statistics shows that only in the primary stage of education is the number of Mahomedan pupils at all commensurate with the proportion which the community bears to the population of Bengal and even here the percentage (42) is below their proportional strength. In more advanced stages of education the ratio falls steadily being 25·3 per cent. in middle schools, 16·8 per cent. in high schools, and only 7·8 per cent. in Colleges." It may be noted here that in Bengal the Moslems are no less than 24 millions and represent 52·3 per cent. of the total population against 45·2 per cent. of the Hindus.

CHAPTER XV.

The
Dacca
University.

IMMEDIATELY after the modification of the partition of Bengal, Lord Hardinge, as has been referred to before, went to Dacca as was then understood to allay the fears of the Mahomedans who were very roughly treated in the new administrative arrangement. He promised the new University at Dacca to allay their "not unreasonable apprehension." An influential deputation of the Calcutta leaders, however, waited upon him to protest against the division of the Calcutta University and giving the Mahomedans a University at Dacca. The reply of His Excellency pointed out that the University was in no way a Mahomedan one, though first announced to a Mahomedan deputation, but open to all—a teaching and a residential University in the midst of a country where the Mussalmans are by far the major section of the people and which would be taken advantage mostly by Mahomedans.

The announcement was made in April, 1912. In May following, a committee of educational experts was appointed who though its

various sub-committees assisted by the best possible outside advise drafted a scheme of a teaching and residential University on the model of Oxford and Cambridge.

The special feature of the scheme was the faculty of Islamic studies as an integral part of University education and the degrees in Islamic studies—styled F.I., B.I., B.I., D.I.S. as denoting the different degrees of attainments. It also introduced the system of separate electorate for the return of Mahomedan Fellows by Mahomedan graduates, thereby giving recognition to the importance of giving the Mussalmans an effective share in the administration of University affairs. The report is an unique educational document in the history of English education and stands as a monument of the labours of the members constituting the Committee. Of the 13 members forming the Committee, 4 were Mahomedans, viz., Nawab Syed Nawab Ali Chowdhury Khan Bahadur, now member of the Imperial Legislative Council, Nawab Serajul Islam Khan Bahadur, Mohammad Ali, B.A. (Oxon), Syndic and Trustee of the Mahomedan Anglo-Oriental College, Aligarh and Editor of *The Comrade* and Shams-ul-olama Abu Nasar

Mohammed Waheed, M.A. It is said that the scheme was generally approved by the Government and the Secretary of State for India.

A strange nemesis has since then dogged this question. It is now understood that the scheme is to wait till the Sadler Commission sits and finishes its labour. His Excellency the Viceroy, however, in the last session of the Imperial Legislative Council in pursuance of a resolution moved by the Hon'ble Nawab Syed Nawab Ali Chaudhury Khan Bahadur said :—

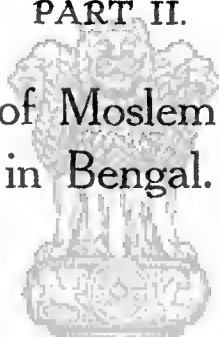
“I desire to take this opportunity of confirming in the most distinct and unequivocal manner the promise made by Lord Hardinge that a University would be founded there.” There the matter now stands to-day.*

नमोऽस्तु ते नमो

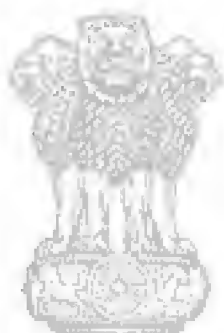
* I am indebted in this Chapter to the speech of the Hon'ble Nawab Syd Nawab Ali Chaudhury Khan Bahadur in the Imperial Legislative Council on the 20th March, 1917.

PART II.

Problems of Moslem Education
in Bengal.



सत्यमेव जयते



सत्यमेव जयते

Problems of Moslem Education in Bengal.

CHAPTER I.

EVER since the foundation of the University, ^{Introductory.} Calcutta so easily and conveniently accessible from every district in Bengal, the seat of the premier University in India with her numerous academies and colleges, renowned for their best type of English education, the queen of the East, with all the amenities of civilised life—it has always attracted a larger influx of students from every corner of Bengal and it is here that a student is to come to make a study of the general problems of Mahomedan education. What is true here is true *pari passu* of the mufassil.

The first problem that confronts the Mussalman students going up for higher English education is the question of admission into some college. Most of the Mahomedan students come from the mufassil villages and often they

Accomoda-
tion
in College.

are the first members of their families to receive the benefits of western education. They are often ignorant of the rules of admission and the restrictions in colleges laid down under the new regulations of the University. The Presidency College admits Mahomedans to a limited extent—35 each in the 1st and in the 2nd year classes and about 40 to 50 altogether in the third, fourth, fifth and sixth year classes—both in the arts and in the science sections. Theoretically though the college is then open to Mahomedans too, on general competition with the Hindus and on payment of Rs. 12 as fee per mensem, the high rate of the fee acts as prohibitive. How hard these regulations sometimes act will be understood from the fact that sometime back a Mahomedan student who stood first in the Intermediate Examination among Mahomedans was refused admission in the first instance into the Presidency College.

Those who know the present output of successful candidates in the University will understand the hardships caused to Mahomedan students in the matter of College admissions. I can speak from my personal experience that a large number of Mahomedan students, for the

very first time transplanted from their native home, are thrown *en masse* into the streets of Calcutta, to run from college to college in vain search of some college accommodation. In 1912, I published a pamphlet—"The Mussal-
mans of Bengal : how they remain uneducated", The Mussalmans of Bengal : how they remain uneducated. being a statement of 201 Mahomedan applicants who were refused admission into Calcutta colleges and hostels. The figure must have in the year 1917 gone much higher up. It is not to be understood that so many students were compelled to stop their studies, but that those students with the greatest difficulty, find accommodation in colleges, and I brought them to public light to make the public realise the difficulties of the situation.

Students passing in the first division somehow, however, manage to secure their admission into some college ; but however intelligent and promising a student might be, if he happen to pass his Matriculation in the 2nd or 3rd division, his intelligence is almost blasted for ever. He can under no circumstances enter the sacred precincts of the Presidency College where he would otherwise have been able to pursue a course suitable to his own liking and gifts. He has to get

himself admitted into the marginal college where his courses of study are already decided by the course of affiliation.

In Calcutta, the number of Mahomedan under-graduates is now about 1700. Of those about 125 join the Presidency College, the rest are mostly students of City, Ripon, Scottish Church, St. Xavier's or Bangabashi Colleges. Imagine the situation when I tell you that none of these colleges are affiliated in Arabic, which means that none of these thousand students, even if they like to read Arabic in the higher University course, can do so. For them the gate of our national classic learning has for ever been closed and with it is for them gone all hopes for getting any knowledge of Islam, its laws and institutions. A large number of these students already overburdened with numerous languages is therefore compelled to take up another subject in place of Arabic, the language of his faith and culture which he has perhaps studied with care and diligence in his younger days. Mr. Taylor sometime back when visiting the Chittagong H. E. School noticed with regret that a number of Mahomedan boys has begun to take up Pali instead of Arabic. After what has been stated

above, it is not difficult to imagine why they should not do so at least so far as the University courses are concerned. And yet this is not all. Even if such student has joined the college class after passing the Final Madrassah Examination, the highest examination in Arabic or Persian, he is not to take up Arabic in the University courses. Such cases are not very rare specially now that many Final passed Maulvis go up for higher University education. A case recently occurred at the Commillah College and the Maulvi made repeated appeal to the University for allowing him to appear in Arabic without attending any lecture in the subject as the Commillah College is not affiliated in Arabic. He was refused. Such is the rigour and the formalities of the present University regulations—levelled against one who can claim to be an Arabic scholar.

Silently in our midst a process of waste of intellectual energies has thus been going on. The largest majorities of our students in Calcutta have to fall back on the City, Ripon, Bangabashi and St. Xavier's Colleges. In none of these colleges they can read physiology or Geology. In none of these colleges they

can read up for Honours in Persian. Economics or History ; in Ripon and Bangabashi no Honours in Philosophy, Mathematics ; in City, Ripon and Bangabashi no Honours in Physics and Chemistry ; while in the St. Xavier's all that they can read is Mathematics, Physics and Chemistry with Honours in the two latter subjects. After this, how can we expect Mahomedan students to compete in equal terms with the Hindus. These limitations and restrictions have almost become menacing to the higher educational interests of the Mussalmans and the problem must be satisfactorily solved in the near future unless we wish the course of history to repeat again. If our conferences and leagues still think their function to be over by passing dozens of tiring resolutions and then hopelessly looking up to the Government for their execution, I am afraid, the future is very dark for us.

A collateral issue of the same problem is the question of residence for our students. Year after year, the net influx of new students in Calcutta after deducting the number of those who leave their studies is fast increasing. The Madrasah Hostels accommodate only about two

Residence.

hundred and twenty-five college students. As preference is given to the Presidency College boys and old boys of the Madrassah and as the number 225 represents the total number of seats available, only a part of which falls vacant in the beginning of the academic year, new students who are not Presidency boys have hardly any chance of admission therein; so few are Mahomedan messes in Calcutta and suitable houses are so very rare owing to the refusal of many Hindu owners to let their houses to Mahomedans on grounds of beef and fowl eating, that students have to run from place to place in search of shelter. The Taylor Hostel has only very partially relieved the situation, where there are only 70 seats available. The spectacle of Mahomedan students loitering about the corridors of the college in day and sleeping in garrets at night is simply shocking. After a protracted period of vain search, a majority of Mahomedan students is compelled to accommodate themselves in some insanitary and questionable surroundings; I am sure if an enquiry be instituted into the condition of life and living of the Mahomedan students in Calcutta, it would be terrible story to tell.

Yet the fact remain that a sum of about Rs. 18,000/- was paid by Government and this supplemented by about a similar sum from the University Funds is annually spent by the University for the organisation of the Calcutta messes. Up till year before last only a very few Mahomedan messes were granted any help from this Fund. And still the number of the Mahomedan students in Calcutta is over a thousand. Why it is so, is an oft-told tale.

Anyhow the students accommodate themselves, if they like to study, in gutters or byelanes. Peep into the conditions of these messes. Gloomy surroundings, insanitary arrangements, buildings built with the idea of anything but ventilation, with no opening for fresh air or physical exercise, impenetrable to sunrays and consequently damp and cold, dark rooms in broad daylight and above all the conditions of messing for poor Moslem boys in the town of Calcutta where adulteration is the only order of the day. Theft is so frequent in Calcutta messes not to mention the trouble of getting cooks and *mehtars* with all other worries of the family life.

In such a place growth is stunted and every-

thing stands in the way of expansion of the mind.

There can be no spirit of research or original study, no academic atmosphere in such messes. There is a sad lack of cohesion and corporate life in our midst. Unknown and uncared for, the tendency of the students is to become extravagant in idle talks and gossips. We lack simplicity and manly courage. We have failed to grasp the spirit of Islam. We lack that enthusiasm and vivacity which makes youth the blessed part of one's life. Exposed to all moral weaknesses and temptations—which are not necessary immoral, but certainly unacademic—there is the greatest defect in us, *viz.*, want of discipline in ourselves. In a sentence we do not know how to regulate our life in student days between work and play.

नमो भगवते वासुदेवाय

CHAPTER II.

Technical
and
professional
education.

THE problem of professional and technical education is also very serious. In the branch of Law, I am afraid, we are not getting the benefit of good legal training. Burke spoke of the Mahomedans as when you name a Mahomedan, you name a man governed by law. But it is the profession of law that now tells a most cruel story. For the sake of proper Post-Graduate legal study among the Mahomedans, it is necessary that the Moslem law students who form above a hundred in the University Law College only should be provided with some suitable hostel accommodation. There is of course only a poor University mess for the students of the University Law College perhaps as a solatium to the Mahomedan community. In the medical line, the present rules of admission act almost as a bar to the admission of the Mahomedan students. Though the University lays down the minimum qualification of being a Matriculate, selections are made on open competition. Such is the demand for admission among Hindus that only B.Sc.s and First class I.Sc.s are ordinarily

admitted into the College and the Mahomedan students have little chance in the competition. There is no Mohsin Fund grant in the College towards part payment of fees and the high cost of medical education often prevents Mahomedan students in joining it. The result is that on the 31st March, 1914, out of about 800 students studying for medicine only 10 are Mahomedans, some of whom are Beharees. But the most cruel story is in the Engineering branches where out of 320, only seven are Mahomedans. In the whole history of the Engineering education, I think only two Bengali Mahomedans have graduated themselves—one is now a Deputy Magistrate, the other does not hold up till now any such lucrative post under Government as to be a model to future students. He recently left Government service to join a more paying post under the District Board. By far a large number of Mahomedans in the towns of Bengal has taken up to the industrial pursuits as the means of their livelihood. Artisans of the very highest class are still to be found among them. The history of Mahomedan rule in India gives a lie direct to any the remote suggestion that the Mahomedans have no aptitude for Engineering;

neither the Mahomedans have the least prejudice against Engineering pursuits as being associated with manual labour. The problem why Mahomedans are then scared away from the Engineering College is in the system itself, its high cost, slow prospect and protracted period of training. At present there is no Mahomedan student from Bengal in the Shibpore Engineering College as Mahomedan students are often scared away by the high rate of expenses in the College and uncertainty of future prospects.

I am afraid, I would be failing in my duty if I do not notice another problems almost a chronic one with us. It is that we are poor. Poverty is never a crime but "chill penury repressed their noble rage and froze the genial current of the soul." The former sources of our wealth have run dry. It is too true when Hunter says a hundred and seventy years ago, it was almost impossible for a well-born Mussalman in Bengal to become poor; at present it is almost impossible for him to continue rich. With this chronic poverty facing us on every sides, the problem of extensive education amongst us is serious enough. The following extract from a

petition by the Orissa Mahomedans holds true also of Bengal :—

“The penniless and parsimonious condition which we are reduced to, consequent on the failure of our former Government services has thrown us into such an everlasting despondency that, we speak from the very core of our hearts, that we would fain travel into the remotest corner of the earth, ascend the snowy peaks of the Himalayas, wander the forlorn regions of Siberia, could we be convinced that by so travelling we would be blessed with a Government appointment of 10 shilling a week.”

The number of intelligent Mahomedan students unable to prosecute their studies through poverty is fast increasing and keener and keener is becoming the need of organising a Central Fund to help such students. Of late there has been a tendency towards organisation of several isolated charity Funds. Such isolated efforts are bound to end in the dissipation of energies. It is time that we should settle one definite and determinate policy of grant and organise a Central Fund. Of all the problems, this is one that mainly lies with the community to solve. A sound organi-

sation of a central body with a few guiding spirits will I think be enough to meet the situation.

Occupations. The occupation of our educated youngmen also deserves serious consideration of all interested in the future of Mahomedan education. A young man hardly knows anything to-day but to look up to Government service or legal profession. To devote one's life for the cause of the public by joining public services is one of the noblest ambitions of humanity. But when Government service is an aspiration for a comfortable billet, it is ignoble. Government services are by their nature limited and the profession of Law is bound to become overcrowded in the near future. Will the increase in the supply end in depreciating value or force unexplored fields and raw lands to come up is a question which should fitly engage the attention of all serious minds.

Honorary vocations. Educated men in every clime and age seek to the honorary vocations in human societies which have the end of doing good to the people at large. They are the pleasures and privileges of cultured minds. Mussalmans, therefore, naturally expect that they should also be allowed the privilege of serving the local self-governing

and other public bodies in the Presidency. To them too it is a noble aspiration to have a seat in the Senate and Syndicates of the Alma Mater. Hitherto the machineries have been so organised as not to give the Mahomedans free access to these bodies. And in the interest of the community it is necessary that steps should be taken to remedy the present state of affairs.

The system of Madrassah education, which is now still followed in the Calcutta Madrassah, ^{Madrassah system.} now the legacy of about a hundred and thirty years has been a thorny problem with us. That the present Madrassah system is not what is desirable is admitted on all hands. The question is what part the youths of the Madrassah are playing in the social and communal works of the present day and how far the Madrassah is susceptible of improvement.

The present system of Madrassah education takes away about a decade of man's life without in any way making him fit for leading the life of a worthy citizen of the Empire or even of the Islamic fraternity. Though the Madrassah system has given rise to many vexed problems I am not an advocate for its abolition. An institution that has survived a period of more

than a century takes a deep root in social life. The problem is how to organise a scheme of instruction and course of studies as will make those young men useful and noble citizens of the state, and worthy followers of faith, instead of making as it is now a waste human energies and capabilities. On this lies much of our future in this Presidency.

Other
problems.

I have not touched the problem of the linguistic difficulty, the problem of primary education and the need of more Mahomedan representation in the managing board of the educational institutions, the problem of Persian and Arabic teachers in High schools, the problem of female or zenanah education and other incidental problems facing the Mussalmans of Bengal. But I may be permitted to add that the paucity of Mahomedans in the field of Bengali language and literature is highly detrimental to the general diffusion of educational ideas among the people at large. The question of substitution of Urdu for Bengali is now at rest and it would be highly conducive to our interest if educated Moslems take to Bengali literature.

Many a day have I asked within myself—are we getting a sound education and training for

our youngmen who in the next generation will have the fortunes of the community to such a large extent in their hands. I get the reply of "no". It is the duty of the community to realise the full significance of the problems before us. Our youngmen must be trained in intellect, all their faculties must be properly developed or else they will lack energy, force and definiteness of purpose. They may be B.A.s and M.A.s or B.Sc.s and M.Sc.s but they will not be men able to stand in the coming struggle. They will fail to influence society, government or national character and a generation will pass away leaving no evidence behind that they ever lived.

And lastly as a Mussalman, I am led to consider this—Have we any rational and earnest faith in our religion. On an issue like this it is difficult to generalise; but if outward manifestations are the index of the inner mind, it is my belief that Islam as a religion has been fast losing grip on us. The adherents of Islam in the shallow field of politics is theoretically becoming stronger and stronger. I have noticed many students of very devout and religious families

Religious
teachings.

coming for the purposes of study to Calcutta, and then to leave their religious practices by and by

To us social texture is essentially religious. An oriental mind finds no comfort in the material aspect of human life. Religion is the universal axiom of our salvation. Our education must be therefore combined with morality and religion based on the highest ideals of life preached by Islam and the East. With the introduction of English education and culture, the country has fallen prey to the conflict of ideals and the problem to be solved is how to assimilate the West without any deviation in the course of oriental evolution. And of all, this is the task that is mainly ours. I can conceive of no greater insult to the spirit and traditions of Islam than to ask the Government to undertake our moral and religious teachings.

Government
of India's
Circular
Letter.

Mahomedans. Even the Government of India have from time to time felt the absence and recognised the need of the Mahomedan element in the managing bodies and boards of the University of Calcutta. In their letter to the Dacca University Committee, the Government of India commented on the small part that has been assigned to the Mahomedans in government of University of Calcutta and they, therefore, indicated a desire that the Mahomedans should have a voice in the management of the new University that is to be established at Dacca. And later on in the memorable circular letter, dated the 3rd April, 1913, in which the Government of India surveyed the whole problem of Mahomedan education, the fact was again recognised and attention was drawn to the very inadequate number of Mahomedan Fellows in the Senate of the University.

No less than hundred and even more Mahomedan graduates are now being turned out year by year by the University. A desire to be associated with the administration of affairs in their own Alma Mater is one of the highest and most natural aspirations of these graduates. It will be greatly lowering their level of thought

CHAPTER III.

THE University of Calcutta was established by ^{Mahomedans} Act II. of 1857 for the better encouragement ^{in the} of Her Majesty's subjects of all classes and ^{University} denominations in the pursuit of a regular and liberal course of education, and a body politic with rules of perpetual succession was incorporated to administer and manage the affairs of the University as the final and sole authority and to pronounce on the principles which are to guide its policy. There is only a very few Fellows belonging to the Mahomedan community in the Senate.

Presiding, as the University does, over the higher education of millions of Mahomedans as well, it follows that it is highly necessary that the Mahomedans should be provided with an adequate representation in the controlling bodies and boards. The absence of such representation cannot but be highly detrimental to the best interests of Mahomedan education in Bengal and events have amply shown that the present state of affairs has in many cases resulted in the neglect and even sacrifice of the claims of

and activities if their natural and commendable aspirations in this matter specially at this period of Mahomedan education in Bengal are not satisfied.

It is significant that ever since the creation of the University not one single Mahomedan gentleman has been successful in being elected a Fellow of the University, though some of the candidates were graduates of proved merit and ability. The right of voting is practically wholly confined to Hindu graduates who control and dominate the situation by virtue of sheer number and who seldom, if ever, consent to record a vote in favour of a Mahomedan in preference to a non-Mahomedan candidate. The result is that in the matter of admission to the University through the medium of election the doors of the University are wholly shut so far as the Mahomedans are concerned.

Monopoly of
the Hindus
in the
University.

The Government of India in whom is vested the statutory power of nomination, extending to the extent of 80 Fellows, in order to preserve the necessary equilibrium between the various interests have not hitherto been chosen to select any appreciable number of Mahomedan Fellows. It will be an act of obvious and

unmerited injustice to exclude the Mussalmans from the deliberative and governing bodies of the University when qualified Mahomedans are available in large numbers with the growth and development of higher education among Mussalmans. Within the last decade, not a single Mahomedan has found place in the mysterious body of the Syndicate, though things were slightly better under the older regulations when one or two Moslems could occasionally find place in the body.

If the University is to guide the educational destiny of this presidency—not of a particular section of the people, but the people in general—if difference in race or creed is not to symbolise a permanent difference in education and culture, if the *Alma Mater* is not to perpetuate a system in which the backward but the major section of the people will be left unaccounted for, to become still more backward, if the division of the people due to religious or historic cause were not to coincide permanently with difference in intellectual level and if over 24 million souls were not to remain outside the forces which are moulding the University of to-day, surely the march of progress should also

ake note of the situation and circumstances which have sprung upon the Moslems of Bengal. It is no use to be guided by the theories of *Laissez-Faire* and to create a system which does not actually embrace all sections of the people, in which equal opportunities are merely in theory open to all, when the naked reality of the situation is the practical exclusion of the major section of the people from the energising forces of University life and when equal opportunities practically mean the swamping of the inferior and the backward by the superior strength of others. It is not always desirable to harp on these grievances oft and anon. While it is unpleasant to the susceptibilities of the dominating community, it is galling to the self-respect of the weaker ; but if left uncontrolled and unremedied, it creates a genuine unrest and discontent in the body politic.

With the growth and extension of the University work, the University has to employ a large number of professors and a very large number of assistants in the office, but there is not a single Moslem in the office and only a solitary few in the tutorial staff. For the efficiency of the University work itself, for the sake of justice

and fairness, a fixed part of this public service must be given to Mahomedans. The absence of Mahomedans in the Office of the University works so hard, the complaints sometimes so small but so poignant that some inexpressible bitterness is its outcome.

Books by Mahomedan authors should be included in the list of Bengali text books for University examinations. Now that vernacular a compulsory subject for study in the University, it is desirable that the Bengali text books should be more suitable and congenial to the Mahomedan students. As matters stand, Bengali text books prescribed for the University examinations are full of Hindu mythology—stories and traditions, often mixed with elaborate Sanskrit quotations. There are cases in which Mahomedan students suffer the misfortune of getting plucked in the vernacular only after having secured very creditable marks in other subjects. The difficulties of Mahomedan students rise from the way in which books of Mahomedan interest or by Mahomedan authors are unsympathetically treated and never accepted as text books in consequence of almost total exclusion of Mahomedans from the councils of the University. Only this year as a solatium

Bengali
text books
uncongenial
to the
Moslem
students.

to the Mahomedans one Mahomedan author has found a place, though there are many competent Mahomedan authors of note and learning in Bengali, namely, late Mir Musharraf Hossain, the author of 'Bishad sindhu', Maulvi Mozammel Huque, the author of the life of the prophet, the saint Mansur, Ferdausi, the Homer of the East and of 'Tapas-kahini'—the life-stories of Mahomedan saints, also translator of 'Shah-namah' in Bengali, Maulvi Abdur Rahim, the author of the life and teachings of the prophet, Maulvi Kazi Imdadul Huque, the author of 'Nabi-kahini'—life-stories of the prophets, etc., and other authors on the history of Saracens and other Islamic history and many others.

Drastic remedies must, therefore, be devised that would confer upon a backward people the full blessings of British education and statesmanship and the Moslems of Bengal may also be common partners under the ægis of the British Crown in that broader life of India and wider outlook of vision towards which the united efforts of Indians and Europeans have been directed during the last century and a half of British administration.

CHAPTER IV.

THE Government of India in spite of all its faults and defects—and what Government is there which is perfect—shall ever remain a bright spot in the history of British connection with the peoples outside Great Britain. Under the ægis of the British Crown, the different races, creeds and communities in this vast land of ours have been slowly emerging out of the almost chaotic state with the rejuvenated idea of some brighter and happier day to come. To-day it may be a dream, but a dream we have learned to dream under the banner of the British Crown. Each community is gradually becoming conscious of its real self and trying to realise its place in the comity of the world to-day. Above all is looming forth the glorious vision of the Indian people. India to-day is catching the panoramic view of the India of the morrow. Are we seriously considering as to what would be the position of the different communities with special reference to ours, the Mussalmans?

In the cosmic evolution of world-history, nations and communities are always engaged in a

process of silent and strenuous rivalry and human history is replete with instances of this perpetual struggle. Success in this as in every other form of struggle is always associated with certain ethical and moral laws eternal for all societies in all stages of progress. Whatever may be, after all only the view of the doctrinaire politicians, the sponsors of the Hindu-Mahomedan union, history has permanent faith in nothing but the individual efficiency of the units in struggle. Have we ever tested ourselves and judged us in accordance with these general, moral and social laws as how we may fare in the coming struggle?

It may be a hoarse cry; would to God it would be so; but I feel that the relativity of our communal strength to stand the struggle is day by day telling heavily against the Mahomedan community in contrast to that of the Hindus. The intellectual outlook of the Hindus has widened to an enormous extent. They have been unlocking the sealed gates of human knowledge. They have produced men like Dr. Bose, Dr. P. C. Roy, Dr. Seal, late Messrs. Gokhale and Ranade; the spirit of individuality as an unit of a great nation has been beating warm every Hindu heart. To-day they are

unearthing Hindu chemistry, Hindu philosophy, Hindu science—opening up every leaf of their ancient lore. A school of savants has been studying and interpreting the inner soul of Hinduism, in the light of modern science and modern thoughts—both scientific and philosophic. They are enriching the vernacular languages with the rich spoils of time and bringing treasures from every corner of the globe. Their poet is getting the world homage. He is an Indian and we too are proud of him as much as any other people of India; but I know he is not a Mussalman. The many sided acts of philanthropy among the members of the Hindu community have been strengthening their moral tissues and fibres. The Hindus have learned to be self-reliant. They are now the successful pioneers, managers and organisers of hundreds of native industrial concerns of considerable magnitude. In Bengal, there has grown to be a slow tendency towards martial spirit. Let it be the *Ardhodaya Yoga* or a *Kumva Mela*—a concourse of millions of devoted souls; look to the splendid way in which volunteers are managing these great functions,—calm fortitude with elaborate methods. To-morrow it is the scourge and havoc of a flood and

National
awakening
among the
Hindus.

the day after, hundreds of Hindu youths are there in sacrifice of comfort and health, cheerfully facing the dangers to life—to relieve the distressed, to mitigate the sufferings of afflicted humanity. There again is the noble duty of working up the essentially human cause of looking after the wounded and the maimed in battles and to attend to their medical and other needs. Look to the batch of manly Hindu youths crossing the seas, to go to the remotest regions of Mesopotamia—away from their hearths and homes far off from their parents and wives, in the midst of biting stress of cold.

The Bengalee Regiment has now become a recognised unit of Indian military strength; and this is mainly joined by the Hindus of Bengal. The evils of caste system are no longer a menace to internal fusion among them. Caste is no longer any bar to social position and dignity. Once an exclusive hierarchy, the Hindus have grown up to the age of starting many socio-political movements and propagandas. They have been trying to raise up the depressed classes. They have now started the All-India Hindu Sabha, the Bharat Dharma Mahamandal, the Kayastha Conference, the Social Conference, the

Suddhi Sabha and various other organisations and propagandas of like nature. Thousands of books are coming out of the press to preach enlightened ideas in their midst. They are successfully conducting a very large number of English and Vernacular papers and periodicals. The Hindus have also learnt the art of political manoeuvring and agitation and have succeeded in some. They had long been preaching advanced political thoughts in this land, widely discussing the schemes of future political programmes of this country. All these may appear to be dreams to-day, but none can foretell the coming course of the political horse. The slightest breeze often changes the direction of the falling drop. And after all, these political preachings of to-day are bound to affect the political thoughts and activities of the morrow. Have we ever seriously considered our position in the coming future? I am certainly not one of those who wish that schemes of Indian welfare should be deferred on the score of the backwardness of any single community; Mussalmans should refuse to be the blocks to the path of Indian progress; what I wish is that the Mussalmans also shall rise equal to the

occassion and shall stand shoulder to shoulder to the progressivists of this land. How is it possible unless we try to educate ourselves, to raise up the standard of knowledge and training, to work up in the path of our ancient ideal with such modifications that the practical field of modern life may necessitate. I have in this chapter tried to give an idea of the modern tendencies of Hindu life. It is all a catalogue of its virtues. In spite of its vices, faults and follies, who can be blind to the aspect described in the last few pages. A slow and silent process of real culture and progress is permeating the inner life of Hinduism. They have been feeling the sour of nationalism which makes small nations great and great nations greater. Where do we stand to-day? and where shall we stand in any scheme that future may bring forth? To-day we lack energy and strength, sustained effort and spirited action; and all our communal efforts, social, political or educational have hitherto grievously failed in their objects. It is a fact that education is slowly progressing amongst us, but it is only a very slow progress. Those who have taken note of the output both in its quantitative and qualitative aspects, specially in com-

Where do we stand to-day?

parison to that amidst the Hindus can not but feel a bit sad and pensive.

Of late there has been a tendency amongst us to look up to Government aid and patronage to a very large extent. In the present state of our community, we can not but appeal to Government to extend its helping hand and to show an amount of special help. But after all, what the Government can do is only very little. Much depends on us. It would not do to sit in conference, pass dozens of tiring resolutions, to send in memorials, representations to Government and then to sit up tight for the remaining period of the year. Laws, rules and orders can never raise up a backward people. We must seek help from within and try to solve our problem ourselves. Has anybody tried to take stock of what we have done for ourselves or even what we practically intend to do in the future or on whom the remedy lies—the community or the Government. The despatch of 1854, the Magna Charta of Indian education laid down the policy of Government in definite terms. “As a Government we can do no more than direct the efforts of the people and aid them wherever they appear to require most assistance.

The
despatch of
1854.

The result depends more upon them than upon us''

The principle was followed in the Despatch of 1859 and accepted by the Education Commission in 1882. And upon this solid rock has been built the whole superstructure of Indian education. The Hindus have made a wise use of the opportunities offered, but we are still blind to the future.

And after all what can a Government do? All teachings of sociology point to the truth that societies can never rise on "the prop and the clutch" policy. Much of our salvation lies with us and Government can only give an impetus to our efforts. Government has never saved a people which does not help itself. Our salvation lies with us.

Hitherto we have signally failed in our duties; we have not made any serious effort to lift up the veil. We have failed as we could not yet produce even one man true to his faith, true to his traditions and true to the mission of his life. It would not, therefore, do to memorialize the Government or to make a list of our demands. The question is, what have we done in the matter?

The problem is deeper than what it seems to

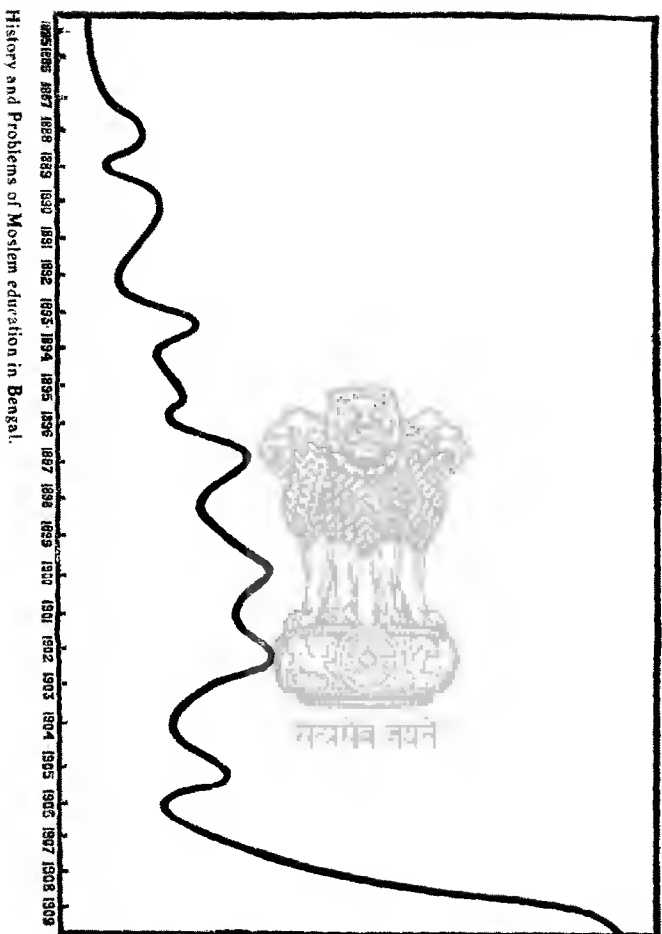
be. It is a national question and through it, our loving faith is at stake. Let us go back to our old days and in the true spirit of Islam, learn self-abnegation but not self-annihilation and I am sure, we shall rise up a higher, purer and nobler race, true to ourselves, true to our faith and true to God. Much may have been done; much yet remains to do. Future alone will show how we have been able to retrieve the lost ground. In the meantime the work must be continually pushed on with vigour and strength, heart within and God over head with a clear and definite grasp of the situation that has sprung upon the community, while ever remembering the dictum of the great depository of our faith—the Holy *Quoran* :—

“Verily God changeth not as to what concerns any people until they change in respect to what depends upon themselves.”*

* The Holy *Quoran*, XIII, 12.

APPENDIX A.

The curve showing the progress of Moslem education in Bengal
up to the year 1909.



History and Problems of Moslem education in Bengal.

APPENDIX B.

				Hindus.	Moslems.
Agriculture and pasture	...	...	...	13,557,038	20,856,662
Industry	...	...	...	2,371,008	1,040,685
Trade and transport	...	...	...	2,337,983	867,352
Public administration, profession and liberal acts	...	...	...	912,549	231,312

APPENDIX C.

Age.		Population.		Literates.	Literates in English
LITERARY.					
MALES.	0—10	Hindus	2,758,985	107,184	8,638
		Moslems	3,917,966	35,886	1,389
	10—15	Hindus	1,213,423	269,989	46,477
		Moslems	1,536,264	107,736	8,595
	15—20	Hindus	979,060	273,964	63,468
		Moslems	1,638,172	109,875	13,156
	20 and over.	Hindus	5,896,749	1,626,867	256,528
		Moslems	5,884,813	722,693	38,784
	Total	Hindus	10,848,217	2,278,004	373,111
		Moslems	12,377,215	976,190	61,924
FEMALES.	0—10	Hindus	2,785,091	16,609	630
		Moslems	3,959,989	3,705	97
	10—15	Hindus	942,189	30,205	1,351
		Moslems	1,206,134	5,033	164
	15—20	Hindus	1,027,069	34,406	1,564
		Moslems	1,196,676	4,224	149
	20 and over.	Hindus	5,342,813	115,952	4,542
		Moslems	5,497,214	14,573	445
	Total	Hindus	10,097,162	197,222	8,087
		Moslems	11,860,013	27,535	855

APPENDIX D.

Class of Schools.	Percentage of Hindu pupils to the total number of pupils in the higher stage.	Percentage of Mahomedan pupils to the total number of pupils in the higher stage.	Percentage of Hindu pupils to the total number of pupils in the middle stage.	Percentage of Mahomedan pupils to the total number of pupils in the middle stage.	Percentage of Hindu pupils to the total number of pupils in the primary stage.	Percentage of Mahomedan pupils to the total number of pupils in the primary stage.
Boys' secondary schools ...	84.4	14.8	74.03	25.1	64.5	34.1
Girls' secondary schools. ...	80.6	8	63.1	3.2	73.1	3.2
Total secondary schools for boys and girls ...	84.4	14.7	73.9	25.0	64.7	33.2
Primary schools for boys ...	...	...	84.2	15.7	53.2	44.9
Primary schools for girls ...	...	...	66.6	22.2	56.9	40.4
Total for primary schools for boys and girls ...	...	...	71.2	20.5	53.7	44.3
GRAND TOTAL FOR SECONDARY AND PRIMARY SCHOOLS FOR BOYS AND GIRLS ...	84.4	14.7	73.9	25.0	55.4	42.6

APPENDIX E.

Year 1915.	Number.	Total number of students.	Number of Moslem students.
Arts Colleges... ..	34	14,746	1,154
Professional Colleges :—			
Medicine		811	11
Engineering		320	7
Technical and Industrial Schools	9	858	96

APPENDIX F.

Colleges in Bengal affiliated in Arabic.

Up to M. A.—No College.

Up to Honours B. A.—Presidency, Dacca, Chittagong.

Up to Pass B. A.—Rajshahi.

APPENDIX G.

Number of Mahomedan students studying in the different colleges in Calcutta. (1916.)

Presidency	126	University Post Graduate	43
City	218	Central	17
Ripon	164	South Suburban	14
St. Xavier's	165	Cathedral Mission	5
University Law	195	Scottish Church	5
Bangabashi	63	Belgachia Medical	7
Medical	34	David Hare Training	3
Ripon Law	60	Total	1,118

APPENDIX H.

Number of Mahomedans passed from Bengal.

Year.	B.A.	B.Sc.	I.A.	I.Sc.	Entrance.
1884	2		8		...
1885	4		12		44
1886	...		...		...
1887	19		31		51
1888	12		19		113
1889	18		21		54
1890	21		57		125
1891	12		16		110
1892	14		47		85
1893	23		35		172
1894	26		31		134
1895	17		59		153
1896	17		53		141
1897	14		52		241
1898	22		66		178
1899	23		68		203
1900	24		59		253
1901	19		52		209
1902	22		79		258
1903	19		65		176
1904	13		70		133
1905	30		46		180
1906	29		51		118
1907	9		65		233
1908	29		50		313
1909	27		51	3	635
1910	47	1	65	14	426
1911	43	3	144	14	394
1912	55	4	173	16	610

APPENDIX I.

Statistics relating to residence of Mahomedan students
in the Mufassil (1914).

District.	NUMBER OF MOSLEM STUDENTS.		HOSTEL ACCOMODATION.	
	College.	School.	College.	School.
24 Parganas ...	0	30,392	0	93
Khulna ...	20	28,450	8	60
Jessore ...	2	28,553	0	76
Nadia ...	1	19,193	0	98
Murshidabad ...	22	14,417	0	100
Howrah ...	3	8,956	0	16
Hooghly College ...	16	0	10	0
„ Collegiate ...	0	9,301	0	195
Serampur College ...	1	0	0	0
Uttarparah College ...	1	0	0	0
Burdwan ...	9	11,042	0	40
Birbhum ...	0	11,672	0	76
Bankura ...	2	1,760	6	12
Midnapur ...	6	8,666	0	28
Chittagong ...	30	131,194	10	151
Tippera ...	62	60,166	16	137
Noakhali ...	0	43,350	0	98
Dacca ...	211	50,482	54	531
Mymensingh ...	62	68,701	50	250
Bakerganj ...	35	64,708	0	347
Faridpur ...	0	27,934	0	95
Rajshahi ...	149	20,846	28	187
Pabna ...	35	26,272	15	30
Dinajpur ...	0	22,373	0	126
Rangpur ...	0	33,267	0	121
Bogra ...	0	27,795	0	22
Jalpaiguri ...	0	8,329	0	97
Darjeeling ...	0	432	0	20
Maldah ...	0	9,584	0	84

APPENDIX J.

Sub-divisions still without Hostels for Moslem Students.

Alipur, Barrackpur, Diamond Harbour, Krishnagar, Ranaghat, Murshidabad, Jhenaidah, Bagerhat, Satkhira, Burdwan, Kalna, Assansol, Vishnupur, Suri, Midnapur, Contai, Tamluk, Ghatal, Howrah, Uluberia, Serampur, Naranganj, Munshiganj, Madaripur, Goalundo, Patuakhali, Rangamati, Serajganj, Gaibandha, Alipur Doars, Kurseong.

APPENDIX K.

Government AIDED Schools without Persian and Arabic teachers with number of Mahomedan Students (1915).

Presidency Division.

Taki	...	1	Syedpur	...	3
Behala	...	4	Brahmmo boys	...	2
Boral	...	20	Majdia	...	18
Saidpur	...	8	Murhagacha	...	4
Gobardanga	...	7	Belpuker	...	6
Baharu	...	16	Bhajanghat	...	12
Hatuganj	...	27	Santipur	...	10
Diamand Harbour	...	15	Ranaghat	...	17
Gustia	...	26	Natuda	...	26
Baruipur	...	17	Gosain-durgapur	...	29
Habshah	...	1	Sudhakarpur	...	3
Ariadaha	...	7	Khagra	...	3

APPENDIX K.—*Contd.*

Arbalia	...	24	Kotchandpur	...	36
Baiahenapur	...	6	Quruli	...	21
Satisa	...	18	Naldah	...	9
Joynagar	...	2			

Burdwan Division.

Bhoita	...	6	Chinsura	...	3
Mankar	...	7	Dashghora	...	1
Dainhat	...	3	Ilsoha	...	9
Memari	...	25	Bhandirhati	...	5
Purbasthali	...	3	Janai	...	3
Satkoria	...	3	Kaikulla	...	10
Rayna	...	11	Konnagar	...	16
Bandghora	...	18	Serampur	...	8
Nakradanda	...	16	Guptiparah	...	13
Kotalpur	...	4	Somrah	...	12
Sonamukhi	...	2	Serampur Collegiate	...	1
Chandrakona	...	4	Uttarparah	...	4
Garbeta	...	2	Jagatballavpur	...	26
Jora	...	1	Jhinkara	...	4
Pinghee	...	4	Maju	...	14
Gopalnagar	...	5	Narit	...	3
Bâlagarh	...	2	Jaipur	...	8
Bhastara	...	11	Panitras	...	9
Baghati	...	4	Jhaparda	...	14
Chatra	...	3	Garh-bhawanipur	...	6

Chittagong Division.

Rangamati	16
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APPENDIX L.

**An Analysis of the Chief Recommendations of the
Mahomedan Education Committee, 1914.**

(Calcutta Gazette, supplement, Aug. 9, 1916.)

That while it is necessary to maintain special institutions for Moslems, a separate system of education should not be further developed, but that the existing machinery should be carefully adjusted to meet the situation.

That the representation of the Moslems in the Education and Finance Committees of District Boards is not adequate and that the number of Moslem members in both the Committees should be increased; that the representation of the Mussalmans in the District Boards should be proportionate to their strength of population.

That while the course of instruction in Muktabs should be more secularized, religious and moral instructions in accordance with tenets of Islam should be given by special teachers or preferably by local Mullahs. In ordinary Primary Schools, work should be suspended for an hour on Fridays and for half an hour on other days.

That Moslems should be adequately represented in the Text Book Committee and Moslem authors should be allowed to submit their books in manuscript and that Government should encourage authors to publish books,

which are Moslem in character and that readers for Muktabs should be made alternate readers in primary schools.

That more Primary Scholarships should be reserved for Mahomedans and the system of awarding should be carefully checked. That the medium of instructions in Primary schools must be the vernacular of the boys *i.e.* Bengali, except in Calcutta, Dacca, Murshidabad and in such other localities where Urdu is the vernacular of the Moslems.

That District Board grant to Muktabs should be shown under a separate head in the District Board Budget.

That the number of Mahomedan members in the managing committee of schools should be increased and that there should be at least two Mahomedans in the Managing Committees of Government schools, 6 out of ten in East Bengal districts, 4 out of ten in West Bengal districts and this should be made a condition of receiving grant-in-aid or of University recognition.

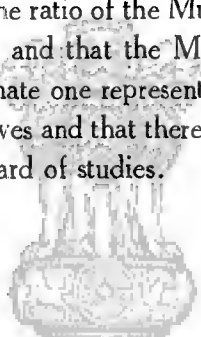
That more Mahomedan teachers should be appointed in Government schools and that the initial pay of Moslem teachers should be made higher and in giving grant-in-aid Government should make it a condition that sufficient number of Moslem teachers are appointed in the staff.

That Urdu should be recognised by the University of Calcutta as a second language for those whose vernacular is not Urdu.

That income of the Mohsin Fund now devoted for the maintenance of certain Madrassahs should be set free for providing scholarships and short fee payments in Colleges.

That there should be better provision for the accommodation of Mahomedan school boys in Hostels.

That the Senate of the Calcutta University should have more Mahomedan members, the ratio of the number of Moslem members to the total number of Indian members should be equal to the ratio of the Mussalman population to the total population and that the Moslem Fellows should be allowed to nominate one representative to the Syndicate from among themselves and that there should be at least one member in every board of studies.



सत्यमेव जयते